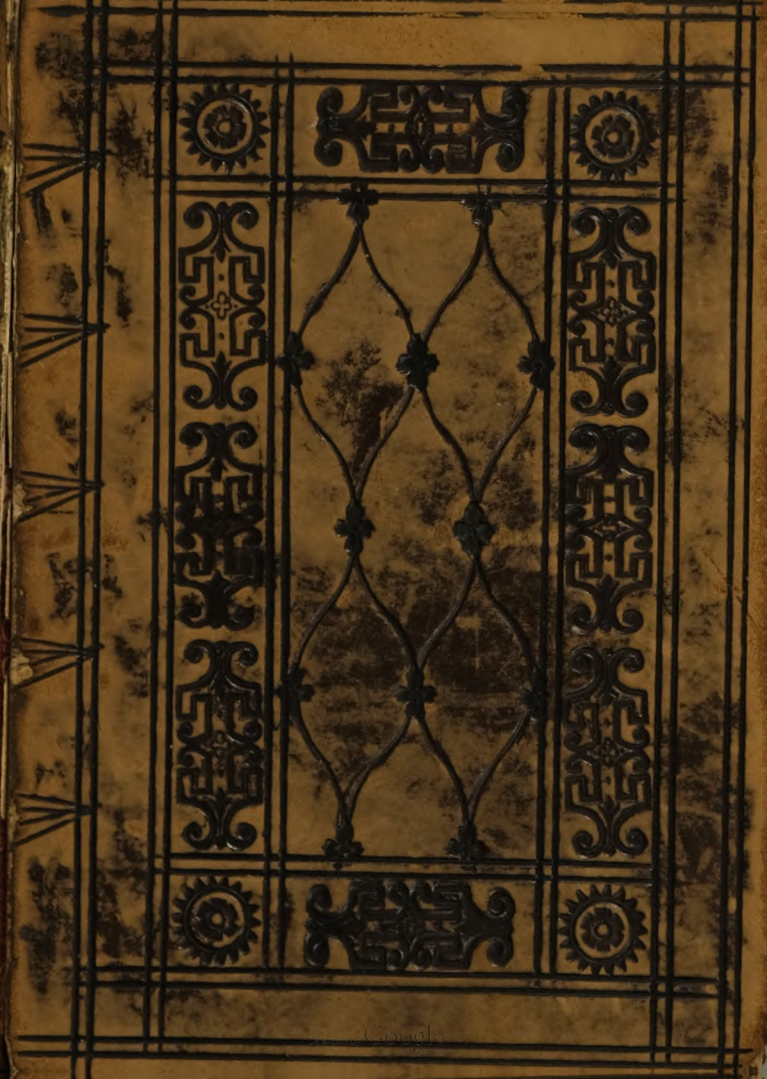
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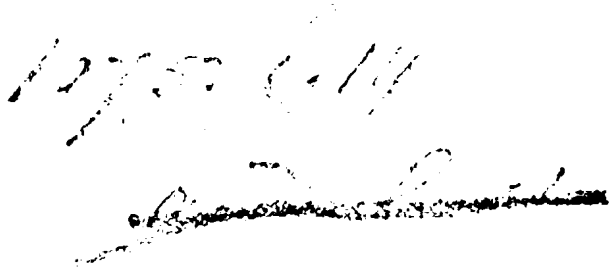

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APOPHTHEGMES,

that is to saie, prompte, quicke, wittie and sentēcious saiynges, of certaine Emperours, kynges, Capitaines, Philosophiers and Oratours, aswell Grekes, as Romaines, bothe verie pleasaunt and profitable to reade, partely for all maner of persones, and especially Gentlemenne. Firste gathered and compiled in Latin by the right famous clerke Maister Erasmus of Roterodame. And now translated into Englishe by Nicolas Vdall.

Imprinted at London, by Thon Kingston.
Mens. Februarij.
1564.

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the gentle and honeste

barted readers well to fare.

Ozasmoche as the authour selfe in his preface here ensuyng, dooeth at large declare the nature, the purpose, and the vse of *Apophthegmes*, to make of the same matter double inculcacion, should bee (as me semeth bothe on my parte and behalfe a thing superfluous and also a tedious dullyng to the reader It shall therefore at this presente tyme bee sufficiente, to admonithe you gentle readers, that of the whole werke of *Apophthegmes*, by the right excellente clerke *Erasmus*: for the moste pleasaunt and thesame moste honeste, profitable, and holsome readyng of all maner persones and in especiall of noble men, collected and digested into eighte volumes, I haue thought better with twoo of the eight to minister vnto you a taste of this, bothe delectable and fruitefull recreacion, then by suppressyng it, vntill the whole werke might be perfectly absolued and finished, to defraude you of so many goodly hystories, so many high poinctes of counsaill, so many notable preceptes of wisedome, so greate a nomber of Philosophicall lessons, so the vnestimable treasure of morall doctrine, as maie of this little portiō in the meane time, with small labour and incomparable delite, comforte and solace of mind, be perceiued, gathered, & acquired. And although vpon considerations (at a more propice tyme hereafter by gods grace to be declared) I haue been so bold with mine authour, as to make the first booke and seconde, whiche he maketh third and fourth. Yet in these twoo present volumes, whiche ye see here set foorthe, I haue laboured to discharge the duetee of a translatour, that is, keping and folowing the sense of my booke, to interpryete and tourne the Latine into Englishe, with as moche grace of our vulgare toung as in my slender power and knowlege hath lien: not omittyng ne lettyng passe, either any one of al the *Apophthegmes*, as thei stād in order (exceptе twoo or three at the moste, beyng of soche sorte as honestee perswaded me, to be better passed ouer, then rehersed or spoken of) openly any Greke or Latine verse or worde, wherof the pith and grace of the

saying dependeth. Wherein I desire the vnlearned readers not to be offended, for that I haue in many places entermixed Greke and Latine with the Englishe. For, in all thinges that I haue already heretofore, or hereafter shall set forthe, I haue an especiall regarde vnto young scholares & studentes, vnto whom it is not possible to bee expressed, what greate vtilitee, benefite and knowlege doeth redounde, of conferring one straunge language with an other. Neither is it to bee doubted, but that suche as are towardes the disciplines of good litterature in diuerse tounges, maie of suche doynges as this, picke out as moche vtilitee and furtherance of their studies, as the vnlearned shall take pleasure, and fruite of the Englishe for their vse. Who so careth not for the Latin maie passe it ouer, & satisfie himself with the Englishe. Who passeth not on the Greke, maie semeably passe it ouer, and make as though he see none suche. There is in this behalf no mannes labeur lost but mine, and yet not that all lost neither, if my good zele and honest entente, to doe good to all sorts, bee in good part interpreted and accepted. Let the vnlearned readers somewhat beare with young studentes, as the learned muste and will doe with theim. For as the one parte maie thinke it moche superfluous, to finde Latin and Greke in an Englishe boke, so the learned haue no neede of certain annotacions (whiche I haue in places not a fewe entermingled, partly to supply and redubbe that wanteth of the whole werk, and partly to geue necessarie light to the Greke & Romain histories) of whiche annotacions euen he paraunture shall finde ease, whithe will finde fault with the admixtion of Greke and Latine, and will auouche the same confused medlering of sondrie tounges, rather to contein some spirce of ostentation and bragge of the peinted sheath, then any argumente or proof of erudition. To all whom would Christ I could perswade (as truthe it is) that I seke nothyng lesse, then suche shadoe of vnstable glorie, & that my onely will and desire is, to further honest knowlege and to call (awaie the studious youth in especiall) from hauing delite in reading phantasticall trifles (which contein in maner nothing, but the seminarie of pernicious sectes, and seditious doctrine, vnto a more fruitfull sort of spending good houres, & by inuiting the same youth vnto the imitacion of honest exercises, to doe good if I

maie,

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make. But to provide in that I was now about to saie, leaste for the Englishemans to bee offended with the admixtion of Latine, or the Latine manne to misliike the poutheryng of Greke, appereth vnto me a moche like thing, as if a feast with varietee of good meates and drinkes furnished, one that loueth to feede of a Capon, should take displeasure that an other man hath appetite to a Coney, or one that serueth his stomake with a Partrige, should be angrie with an other that hath a minde to a Quaille, or one that drinketh single Beere, should be greeued with his next fellow, for drinking Ale or wine Now for the better understanding of the conceipt, trade and conueighaunce of this booke, I haue thought requisite to admonishe you, that in ethe maneres *Apophthegmes*, the saiyng selfe is set out in a greate lette: ter: after which immediately followeth in a middle lette: ter (with this marke ☞) the moralization of *Erasmus*, wherefoeuer to the same it seemed expedient, any fache morall sense to gather of the *Apophthegme* for edifiyng of the reader, in vertue or ciuile honestee. That if any matter depending of some Greke or Romaine Chronicle, haue semed nedefull to be expounded, if any poeticall fable hath come in place, if to any obscure prouerbe or straunge historie hath been made, some prette allusion nedefull to be declared, all fache thinges together with the names of persones here mencioned, ye shall find set forthe, and added of mine owne noting, ouer and besides the woordes and matter of the Latine werke, in a final letter, with some directory marke. Yea sometimes in the middes of the torte with this marke of mine ☞ if the place semed to require some more light. Semblea: ablie to the morall interpretacion of *Erasmus* (where occasion was minstred) yea & to some, *Apophthegmes* (wher *Erasmus* saied nothing) in case my so doyng might any thing helpe the weake, and render capte of the vnlearned reader, I haue put additions of the same letter and marke, to the ende that in case it be not all of the finest the blame thereof maie not light on the auctheur, but redounde vnto my self accordinglie. And to the entente that nothing should lacke, whiche to the ease and commodite of the vnlearned reader might seme necessarie, there is added also a large and plaine table, in order of the A.B.C. whereby to the name of any persone, or to any good matter in the booke conteined, readie waie

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recourse maie with a weate finger easily be found out. That if any of the premisses, either the interpretour, or els the printer shalbe founde to haue failled, I for my parte shall not onely thinke my labours bounteously rewarded, but also knowlege my self highly bounde to render moste hartie thākes, if the gentle readershall of his humanitee and honeste harte, vouche saluo to set his penne and helping hand, to emende whatsoeuer errour it shall happen him to espie: and in the residue so to accepte bothe our labours, as we maie thereby be encouraged gladlie to sustain further trauail in writyng and settyng foorthe soche authours as maie to the reader bee bothe pleasaunte & profitable.

Written in the yere of our Lorde GOD. M. D. xlii.

THE PREFACE OF DESY-derius Eraſmus Roterodame, vnto a Dukes ſoonne of his Countrey.

FOR aſmoche as ye did ſo gentely afore receiue the other little bookes, whiche I had then ſent as a poore earneſte penie (ſoche as it was) of my good harte and mind towardes your grace right noble prince, and not only your ſelf, but alſo both your moſte noble parentes, did ſo courteouſly accepte theſame: I haue thought good at this preſent, to ioyne to the ſaied bookes ſome other thing bothe more mete for your nobleneſſe, and alſo (excepte I bee moche deceiued) more profitable for your ſtudies. I haue therefore out of euery good auchour for the moſte parte, choſen and gathered that the Grekes callen *Apophthegmata*, that is in Engliſhe, notable good & briefe ſaiynges, for that I ſawe none other kinde of argument, or matter more fit for a prince, eſpecially being a yong man, not yet broken in the experience of the world. In deede full conuenient and mete es be knowen are thoſe thinges, whiche thauncient Philoſophiers haue left in writyng of honeſt behaueour, of well gouernyng and orderyng a commenweale, and of keepyng warre. But what one man emong many thouſandes (yea though he be nothyng cloggued, nor letted with any publique office or miniſterie) had ſo moche vacaunte tyme, that he maie bee at leaſure to tourne ouer and ouer in the bookes

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*Plato writeth al his bokes in dialoges & in the most part of the Socrates is one of § disputers, whiche Socrates pretēding eche where simplicitee & ignorance did oftimes cōuince diuerse of theim that he reasoned withall in their owne artes, yllng to them soch kinde of reasoning as here in the text is recited.

*Aristotle wrote temie bokes entitled *Ethica*, that is, of honest behauour and vpright liuing and dealing.

of *Plato* the ragmannes rolles, and the tarters of toies of the subtile knackes, of the vaie mockes, and of the long inductions by familiare exampies whiche *Socrates* doeth there vse: And as for ‡ *Aristotle*, in deede he wrote largely of maners and behaueour, whiche werke he entiteleth in Greke *Ethica*, but by the entriked obscuritee & derkenesse thereof, he appereth to haue written thesame for Philosophiers, that is to saie, for men of high learnyng, and not for a Prince. More clere and more plain to bee perceiued, been the werkes that thesame *Aristotle* wrote of housholdyng, entitled *Oeconomica*, and of orderyng a citee or commenwcale entitled *Politica*, but this man euery where requireth a reader, bothe verie attente, and earnestelie minding that he readeth, and also well at leasure. And besides this, forasmoche as he vseth no soche maner of *Rhetoricall* stile or writing, as maie moue the affectes and passions, he doeth not so greatlie holde or rauishe a mannes minde, that is wholy bent and geuen to princely cures and businesse. Semblеably in the bokes of morall Philosophie, whiche *Marcus Tullius* wrote, many thynges there been of soche sorte, as it is not moche to the purpose, nor any thing at all necessarie, that Princes knowe them: of whiche kinde are those thinges, that he treacteth of the cōsummacion of good and ill (‡ whiche we christian men would cal of blisse and damnacion) with more subtilitee of reasonyng and argumentacion, then fruite to edifie in vertuous liuing. And soche maner thinges serue well for the purpose of them, who all the daies of their life doe nothyng els but talke, and dispute of honestee. But for a man borne to be a prince and a gouernour, it is necessarie that a readie and shorte waie to learne vertue, be quickely dispeched, and not at leasure disputed, and reasoned in wordes.

How

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Nowe resteth the histories, whiche because thei doe represente to the ye (euen as in a peinted table to bee beweb) aswell the noble actes of prowesse, as the cõtrary. and that not without pleasure and delectation: seme to be maze fit for great men. But in this behalfe, though a prince might haue voide tymes enough, to perusle the infinite multitude of bookes of histories, what man were hable to comprehende and kepe them all freshe in his memory: but like as those persones, who been doers in the game or feacte of wzastlyng, haue in a redinesse at all tymes, certain suer pouncte and waies, bothe to catche holde, & also to wende out of holde, when nede is, so thei that trauaill in the huisie occupations of peace and of warre, must of congruence haue in a readinesse suer rewles, by whiche thei maie be put in remembzaunce, what is in that present case nedefull, or expediente to be doen, & what not. And in this behalf, we see that diuerse highly well learned men haue assaied and taken peine by their good diligẽce, to ease the carefulnesse of princes and noble men, emong whiche some haue written lessons of vertue in brief sentences, as* *Theognis*, and ‡ *Isocrates*: & others haue written the feactes of armes, or policies of warre and the goodlie shozt saiynges of famous men, as* *Valerius Maximus*, & *Sextus Iulius* ‡ *Frontinus*, whiche *Frontinus* declareth the self same thyng, by diuerse other writers before hym, customeably to haue been doen. It is a thyng of no small tyme of leasure, to searche out golde in the veines vnder the pearth, or to seke precious stones in the sande, or in the sea. Sothe a feloe especially aboue others, to a prince, with high and weightie matters cõtinually embusied, dooeth acceptable seruice and pleasure, whiche to thesame exhibiteth & presenteth golde, alreadie fined and made in fagotres or

* *Theognis* a Greke Poet that writeth *Elegeiacal* verses, soch wozthy preceptes as be true as been in the litle treatise that is read vnder the name of *Cato*.

‡ *Isocrates* a Greke Oratour writing many litle treatises of prose.

* *Valerius Maximus*, a latin autour that wzote a werke of .ix. volumes, wherin he entitleth of the saiynge and actes of noble menne.

‡ *Sextus Iulius Frontinus* wziteth also in Latine 4 volumes whiche he entitleth *Strategematum*, that is to saie, of armes, or policies of warre.

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plate, and whiche bringeth to his hande precious stones, that are chosen pieces and well poolished, alreadie set in golde, or vpon Cuppes of precious mettall. And this kind of pleasure and good turn whereas it hath of many writers been attempted yet (after my mynde and sentence) no man hath with more dexteritee or better effecte, accomplished and performed, then hath* *Plutarchus*, who after the setting forthe of an excellent good and passing fruitefull werke, of the liues of noble men (in whiche werke, here and there been mingled and recited, aswell the factes as the saiynges of the same) he gathered in to one litle booke, for the vse of *Traianus Caesar*, the beste cõmended man of al the Emperours, that before his tyme had been, the notable saiynges of sundrie renoumed persones, by whiche as in a verie true & perfect glasse, the harte and minde of euery of theim, is to the ye of the readers, liuely and certainly represented. For in the actes and deedes of princes, a good porciõ of the laude & praise, the counsaillour maie claime and chalenge, for geuyng his aduise, the capitaine for his chiualrie, & the souldiours for their stoutnesse. And a verie great porcion of thesame laude and thanke, doeth ladie Fortune claime to haue, by whose cõmeighaunce oft times we se, thinges not without high counsaill & wisedome enterprised, to haue a verie vnluckie ende, and contrarie wise, the misaduised temeritee & vndiscretenesse of some persons, to haue right prosperous chaũce and in thende to proue verie well. As it is reported that *Stramnes* the *Persian*, (a capitain as I suppose) saied, when he was asked, why his deedes were not aunswerable to his ioliie saiynges, for because (saith he) what I will speake, lieth in myn owne power, but how soche thynges as I doe, shall ende or be taken, standeth in the pleasure of fortune,

Plutarchus was a Greke philosophier & was scholemaister vnto the Emperour *Traianus* in ỹ citie of Rome where he wrote in Greke many noble & excellẽt good werkes as wel of histories as also of morall philosophie and of vertue.

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fortune, and of the kyng. Albeeit honest purposes and deuises, are not therefore vtterly defeacted of their due laude and condigne praise. But the said *Plutarchus* doeth in this kind, ferre excede and passe all other writers, not onely in chosyng the beste, but also in expouning and declaring thesame. For these saiynges (which, as afore is mencioned, the Grekes callen *Apophthegmata*) haue appropriated vnto them, a certain reason & marke of their owne whereby to iudge, so that thei doe plainly expresse and sette out, the verie naturall inclinacion, and disposicion of eche speaker that thei procede from, briefly, finely, quippyngly, and merily, within the boundes of good maner. And as euery seueral persone hath properly belongyng vnto hym a facion of his owne, wherebi he is commended, & wherby his saiynges and doynges haue a good grace, or els other wise: euen so like wise hath euery nacion, so that not one maner saiynges, are conuenient for *Alexander* & for *Philippus* or *Antigonus*. One sort are mete for *Alcibiades*: again, one facion agreable for a man of *Lacedaemon*, and an other for a *Scythian* or a *Thracian*: and a diuerse from that againe comely for a man of *Athenes*, or for a *Romaine*. Now in expressyng and vttring soche saiynges, *Xenophon* semeth to me somewhat werishe, *Herodotus* voide of quicknesse or life, *Diodorus* and *Quintus Curtius* ouer full of wordes, and so forthe of the other writers, whiche I surceasse by name to speake of. *Plutarchus* is a perfecte felowe in all poinctes, and therefore I haue thought best thesame *Plutarchus* to solue, principally aboue al others. Wherefore al that euer is compriſed in the werke of this authour, which he entitleth *de Apophthegmatibus*, that is, of feacte and brief saiynges. ye shall finde here in this werke euery whitte of it. We do al know that this werke of *Plutarchus* hath been thus translated

lated out of Greke into Latine, firste by *Franciscꝰ Philelphus*, and afterwarde againe by *Raphael Regius*, with whom I was somewhat acquainted in the Vniuersitee of *Padwaie*. *Philelphus* in diuerse places had missed the cullyen, whiche places *Raphael* doth restore and correcte, and yet somewhere stũbleth hymselfe. The truthe is, thei bothe were men, and might erre, mistaking a thyng that thei read. Albeit either of them minded, to be nothyng ells but a plain trãslatour, of the Greke into latin, but I for many causes haue thought better the said *Plutarches* to folowe, then to translate; to expounde at large, then worde for worde out of Greke onely to enterpret: firste that the stile might be the more clere & plain, as beyng lesse boũden to the Greke woordes: (for this presente booke of myne, is not written vnto *Traianus*, a man bothe in Greke and Latine, excellently well seen, and also in long experience of all maner affaires, gaily well broken and exercised, but to a prince beyng yet but a yõg thyng, yea and by you, to all children and young striplinges, that labour & sue to attain the knowledge of good learning & honeste studies: nor yet in that worlde, whẽ soche maner sayinges and actes were by the report & communicacion of the people daily talked and spokẽ of, in banes or whot houses, at diners and suppers & abrode in the streates whensoeuer folkes be assembled together: and secondarily, that I might haue free libertee, to declare and expoune the fine wittinesse of the saiing, if any came to hand that was of sense obscure and darke, as at this presente right many there been harde to be vnderstanded, not onely of soche as haue neuer gone to schoole, but also of soche as doe ferre surmount the common sorte of clerkes. And certes for myne owne parte, the geassyng & redyng what diuerse of these *Apophthegmes* should meane

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meane or signifie, hath curstely troubled and bes
red my braines, & I can not saie, whether it hath
somewhere begotten me too. And in places not a
fewe, I haue had moche strougleyng and wrastle
lyng, with the faultes of Imprintyng in the boo-
kes, at whiche it could not bee auoided, but that
the enterpreters and translatours, maugre their
heddes did stumble. For it is a thing vneth beli-
eueable, how moche and how boldly, alwei the cō
men writers, that from time to tyme haue copied
out the bookes of *Plutarchus*, as also certaine that
haue thought them selfes habte to counstrolle and
emend all mennes doynges, haue taken vpon the
in this autour, who ought with all reuerence to
haue been handled of theim, and with all feare to
haue been preserued from altryng, depraueng, or
corruptyng. For neuer hath there been emōg the
Greke writers (especially as touchyng matters
of vertue and good behauour) any one more holy
then *Plutarchus*, or better worthe of all men to bee
reade. But the verie same thyng hath prouoked
persones desirous of glorie and lucre, to deprauē
and corrupte this autour, to put in more then he
wrote, & also to leaue out of that he wrote, which
ought moste of all to haue feared them from so do-
ing. For euery writer the better accepted and set
by that he is, and the greater name that he hath
emong learned men, so moche the rather shall he
for lucre and auaūtage be corrupted. That this
autour hath been so vsed, the very diuersitie of the
Greke text, not agreeyng one copie with an other
doeth right well argue and proue. For all others
omitted, to speake onely of this presente werke
that now is in hande, the translacion of *Philelphus*
hath certain thynges, whiche *Raphael* lefte vntou-
ched, and *Raphael* likewise some thynges of which
Philelphus maketh no mencion at all. Besides this

where

where *Plutarchus* in the Preface by expresse woordes doeth plainly testifie, that in the lines, he had mingled the saiynges and actes of noble men together, the one with thother: and in this werke for briefnesse, to haue linked together onely their *Apophthegmes* or saiynges, yet doe we se right many thynges admixte and put in emong the *Apophthegmes*, whiche in verie deede are no saiynges at al, nor any other thing, but mere polices of war, whiche the Grekes calle *Strategemata*. Now in the selfsame werke, one and thesame thinges so often again and agam repeated, doen thei not openly crie this argument and matter, by some other feloe to haue been contaminated and sloubred: So that we maie now pardone, that in certaine places an *Apophthegma* is recited, vnder the name of the persone, that it was spoken to, & not of hym by whō it was spokē, as of *Lysymachus* and *Philippus*. For in this treatise of *Plutarchus*, whiche is entitled *Collectanea*, that is to saie, a manoall of sondrie and preatie histories and saiynges, cōpiled together for al readers the aunswere that *Philippus* made vnto *Lysimachus*, is told and reported, vnder the title or chapiter of *Lysimachus*. But yet it was an higher poinct of presumpcion, to of one werke thei haue made it two. For because *Plutarchus* of the saiynges of *Lacedaemonians*, whiche been a very greate nomber, had touched onely so many, as for the Emperour, beyng with many matters sore embusied, seemed like to suffice. He, whosoeuer it was (at lest if it wer but one feloe and no mo, that sette handes therunto) hath assigned to the saiynges of *Lacedaemonians* one proper volume, and that according to the order of the Greke letters, as thei stande in the alphabete whiche *Raphael* in his translacion hath turned, into the order of the letters of the Latine A. B. C. But this was of al the thre, euē the very wurst.

For

For *Valerius* and *Frontinus* folowen thorder of soche sentēces, as thei shewe concernyng religion, concernyng affeccion and loue to mennes countrees, concernyng truth in kepyng promisses made, cōcernyng manfull hardinesse, & concerning iustice, and likewise of other matters, settyng eche of the in his right order and place. Best standyng with cunnyng and learnyng, is the same order that *Plutarchus* folowed, obseruyng and kepyng the order of regions and kingdomes, as thei stand in rowe and in euery of them the order of the tymes, to euery of the kinges, ioinyng his owne capitaines, and to euery of the capitaines their mates. From the *Persians* he cometh to the *Egiptians*, frō the *Egiptians* to the *Thracians*, frō the *Thracians* to the *Scythians*, from the *Scythians* to the *Sicillians*, from the *Sicilians* to the *Macedonians*, from thens to the *Athenienses*, frō theim to the *Lacedaemonians*, folowyng in euery of these thorder of the tymes, and not of the letters in the alphabete. Frō the *Lacedemonians* he cometh to the *Thebanes*, from the *Thebanes* to the *Romaines*, so that the reader by the laiynges of a few persones maie familiarly knowe the order of the whole historie, whiche order, that feloe hath pietrously cōfounded and troubled, & set out of order, that sonder & dissenered, the laiyngs of the *Lacedemonians* from the others, and yet here and there, repeting the verie same thinges, that *Plutarchus* had gathered afore vnto *Traianus*, saidett in sōdrie places, one thing repeated is moche more often deyzehended and openly founde in the other swerke of *Apophthegmes*, but in bothe swerkes, so often as the same sailyng in a slumber, and forgettyng hymself, can not tight on *Plutarchus* a writer of precise diligēce. More ouer, this parte hath no preface at all, and the preface that goeth before the *Apophthegmes* vnto *Traianus*, will not serue to bothe swerkes. Nowe, what

what thanke suche persones are worthy to haue whiche doe in this wyse slabre and defile the bookes of famous autours, I will not at this tyme reason, but truly me thinketh it a very sacriliege. Yet of me (except a fewe sayynges of *Lacedemonians* because theselfsame been repeated in the other table of rehersal euery one of thē) is not so moche as one omitted of all that goeth abrode vnder the name of *Plutarchus* partely to thende that the reader beyng rather a greadie glutton, then a minio deintie peece might not misse any thyng that he would fayne haue: and partely, for that I sawe nothing there but worthy to be knowen, though sometime rehersed & tould out of his right place. Neuertheless, all the whole werke I haue in manier made my proyre owne in that I do more at large and more playnely expresse the thynges that be tolde in Greke, putting in sometimes soch thinges as I had well perceiued to bee added in other autours, adding also out of ỹ other werkes of *Plutarchus* veray many thinges whiche wer not in this present treatise, & euery where as it were with litle brief commētaries opening and shewyng aswell the sense of the *apophthegme* as also the vse wherfore, and how it may serue, especially in those places whiche lacked some more light and clerenesse, albeit thesame haue I dooen briefly in fewe wordes, lest I should haue clene turned away from the nature of *apophthegmes*, which ought not to contein many wordes. But as for thordre is wurse broken and confused euen of me, then I found it there, for that, wher at the beginning I had purposed to make rehersall but of verie fewe and onely of the principal best sort, when I was ones entreed in my werke, the veray heate therof pricked and sette me to chaūge my mynde and so go on still a great waye ferther, neither should I haue

I haue made any ende, had not this as ye would
saie, an houge main sea of thinges, still freshe and
freshe comyng to mynde, enforced and driuen me
to blowe retreacte, and to recule backe. For as
Quintilian emōg the vertues and graces of a schole
maister in Grammer, putteth this to be one, that
he be in some thinges ignorauntso, in this kinde
of argumente, it semeth to bee some parte of dili-
gence, certain thynges to passe ouer and to leaue
out. Therefore, I haue thought better, to make
at this tyme a deintie feaste, then a coumbreous
or troublesome, especially for that, if any thyng be
in this present supper lefte out, it maie at some o-
ther supper be set before my geastes, after that all
this shalbe perfectely digested. And that incom-
moditee of the order of thinges neglected, and not
precisely kept, I haue with a large repertorie or
table redubbed. For the title, it nothyng forceth
to be carefull or scrupulous, sens that emong those
saiynges, whiche *Plutarchus* vnder the title and
name of *Apophthegmes*, hath gathered and compiled
together, there be many, whiche an other manne
would rather call, scornes, tauntes, checkes, ie-
stes, or merie conceipted saiynges to laugh at.
But forasmoche as *Marcus Tullius*, in puttyng a se-
uerall distinccion, betwene eche of these kyndes,
hath taken earnest labour and peine, without a-
ny effecte, and forasmoche as *Marsus* a right well
learned man, hath in this behalf nothyng satisfied
Quintilian, no, nor yet *Quintilian* in knowlege and
literature, ferre passing *Marsus*, hath satisfied him
self: I haue not thought it a thyng worthie the
labour in this behalf, to bestowe moche busie tra-
uaill, contented and thinkyng sufficient, here and
there by the waie, as occasion serueth, to haue o-
pened and shewed the kind and the nature, of the

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saiyng, or of the merie ieste. Certes, in those thinges that I haue of my self added, besides *Plutarchus* doynges, I haue diligently foreseen and prouided, in no wise confusely to mingle policies of warre (hauyng no saiyng of this kinde annexed vnto theim) and *Apophthegmes* bothe together, and also that I would in no wise putte in here any thyng, but taken out of the best allowed, and the same the moste auncient writers, bothe in Greke and Latine: not that I am ignorante, the later writers to haue ricited many thynges sharpelie and also pleasauntely spoken: but soche thynges as antiquitee hath made precious ieuels, and as ye would saie reliques, been of more authoritee, and mete it was, that this werke should haue an ende, and not be infinite. For this thyng neither ought to moue any manne, that one and the same saiyng is of one aucthour, ascribed vnto the persone of one manne, and of an other aucthoure is attributed to an other manne. For it forceth not so greatly, of what persone a thyng is spoken, as it doeth, what is spoken: albeit in deede a famous speaker, and one that hath the fauour and hartes of menne, geueth to the saiynges moche weighte and grace also. This thyng more often cometh in vre, then that it needeth by examples to bee proued. But yet sometymes it chaunceth, by reason that mannes memorie failleth, albeeit there is no cause to the contrarie, but that one and the same sentence, maie procede from sondrie speakers or writers, whether imitacion be the cause thereof, or els chaunce, as for example, this staffe of a uerse in Greke.

Σοφοὶ τύραννοι τῶν σοφῶν συνουσία, that is.

Tyrannes by wisemennes conuersacion,

Maie

Maie sone bee brought to goodnesse and wisedome.

This is well knowen to bee a verse of* *Sophocles*, yet *Plato* citeth it out of ‡ *Euripides*. Againe this verse.

γέρων γέροντα παιδαγωγήσω ἐγώ, ỹ is

I beyng aged, as I can,

Will teache thee beyng also an old manne.

Whereas it is in the tragedie of *Sophocles* entitleed *Philoctetes*, yet is the same woorde for woorde found in *Bacchis* the Tragedie of *Euripides*: like wise this verse.

σίγα θόως λεῖ ναὶ λέγω τὰ καίρια. ỹ is,

Whether thou talke, or hold thy peace,

Thou must in due season, speake or ceasse.

Whereas it is in the tragedie of *Aeschylus* entitleed *Promotheus*: it is founde also in *Euripides*, onely twoo letters chaunged σίγω and λέγω, in steede of σίγᾶ, and λέγω, Somewhiles authours agree not, neither on the matter, nor yet on the name. As he that cast in the teeth of *Marcus Fabius* that he had by his meanes, recouered againe the toune of *Tarente*, in *Tullie* his name *Liuius Saliuator*, in *Titus Liuius* is named *Marcus Liuius*, in *Plutarche Marcus Lucius*, or els is as in the Greke crāplaries μάρκιος λεύκιος, Also *Fabius Philostratus* sheweth that one *Leo* a Sophiste, brought all the people of *Athenes* in a laughter with his bodie, beyng notable grosse and fatte, and *Plutarche* saieth lanke and little, *Valerius Maximus* and *Plinius*, in the reporting of a certain alteracion, that was betwene *Cn. Domitius* and *Licinius Crassus* in Rome, how wide beeñ

* *Sophocles* is a Greke poete, of whose writyngs we haue seuen Tragedies.

‡ *Euripedes* also is a Greke poete, and wrote xx. tragedies, which we haue

Aeschylus is also a poete that wrote tragedies in Greke.

thei the one from the other, but without all like of ſolle been thoſe thynges, that in ſome writers are feigned, to haue been the woordes of certain perſones, in the fables of Poetes mencioned, as in *Philoſtratus* the Sophiſte, whē he forgeth and ſhapeth to *Palamedes*, to *Vlyſſes*, and to other like perſones, ſoche tales and ſpeaches, as luſted his owne phantaſticall braine, to deuiſe and imagin, and the ſame are made double dedde by ciuill handelyng, of whiche ſorte of ſaiynges, I doe in this preſent werke medle with none at all. In the nexte degree to theſe been ſoche ſpeaches, as are aſſigned to diuerſe perſons in dialogues, feigned and endited, not for any truthe of the matter to be beleued, but for diſporte and paſſetyme onely, But in the ſpeaches of the partes, in Comedies (that is merie enterludes) and in tragedies (that is, ſad entreludes, whiche we call ſtaige plaies) there is ſome more life and pithe, and a greate grace thei haue, beyng ſette in an apte and fitte place, albeit the name of *Apophthegmes*, no ſaiynges can haue excepte the ſpeaker, out of whoſe mouthe thei doen procede, be a perſone of great name, and the woordes purpoſely applied to ſome matter, being euen at that preſent houre in communication, yea and moche the better to be liked, if thei be a little diſframed to an other ſenſe, or a ferther meanyng then the verie woordes dooe purporte. As when *Ariſtone* vnto *Caliſthenes*, talkyng with kyng *Alexander* more homely and frankely, then was expediente, gaue a bywarnyng with this verſe of the Poete *Homere*.

ὦ ἡύμορ' ἦ μοι τέκος ἔσσεαι, οἷ' ἀγορεύεις.

That is.

My ſonne, if thou be thus large of tong,

Thou

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Thou ſhalt ſurely leeſe thy life ere long.

Out of *Herodotus* I haue had no greate luſt to gather any greate nomber of ſaiynges, becauſe that moſte parte of theim appere, to haue been inuented of that writers owne witte. Like traſhe and bagguage been thoſe ſaiynges, that are incidente in oracions, whiche the writers of hiſtories (eche as his witte ſerueth him) are wonte to attribute to menne, albeeit euen thoſe doe moche auaill, aſwell to the readers iudgemente, as alſo to make a manne hable well to frame, and promptely to tell his tale. The principall beſte ſorte of *Apophthegmes* is that ſaiyng, whiche in feawe wordes, doeth rather by a colour ſignifie, then plainly expreſſe a ſenſe, not comen for euery witte to picke out, and ſoche a ſaiyng, as na manne could lightely feigne by ſtudie, and whiche the longer ye doe conſider it in your mynde, the more and more it dooeth ſtill delite you. And all theſe vniuerſalle ſorte of writynges, as doe comprehende prouerbes, ſage ſentencies, and notable ſaiynges or actes, is moſte fitte for Princes and noble menne, who for the vrgente cauſes and buſie matters of the commenweale, haue not leaſure to ſpende any greate parte of their life in ſtudie, or in reading of bookes. And theſe writynges, as thei be learned with pleaſure and delite, and do lightly ſinke and ſettle in the mynde, ſo doe thei conteine more good knowlege and learnyng, in the depe botome or ſecrete priuetee, then thei ſhewe at the firſte vieue. We reade that *Auguſtus Caeſar* of a cuſtome, did cauſe as many as he could any where get, of ſoche good leſſons to bee exemplified, and the copies therof to ſende into diuers places. Alſo we ſee the chief and principall ſtudie, of the iolly auncient wiſe menne of olde tyme to haue been, that

thei might with the lure of pleasaunt delectacion emplante in tender young wittes, thynges wor-thie and expedient to be knowen, to the ende that the vnbroken younth, not yet full ripe for the se-rious preceptes of Philosophie, might euen with plaie and daliyng learne soche thynges, as might afterward doe thē high seruice, all daies of their life. For this entente and purpose, thei did as ye would saie, spiece and peuther Cosmographie, Astrologie, Musike, and Philosophie, aswel na-turall as morall, with fables and tales, pretile and wittilie feigned. But in this booke that I haue now made, shall perauenture seeme to bee somethynges, that maken nothyng to honest be-haueour, but dooe onely cause laughter. Neither doe I esteme it a thing worthie blame, euer now and then with laughter to refreashe the mynde, with cures and matters of charge in maner tie-red, so that the matter to laugh at, bee pure witte and honest. For soche thynges gladdeth and ma-keth iustie the wittes of young folkes, and dooeth passyng good helpe and furtheraunce, aswell to the familiare gentleneste of condicions, as also to the pleasauntneste of counnyng. For what thyng better sweeteth the enditying of *Marcus Tullius*, then that he dooeth euer now and then sauce his stile, with saiynges of this sorte? And I praie you, what been the moralles of *Plutarchus*, but Aresse hangynges, with soche like colours pictured? More ouer, those saiynges that seme moste fonde thinges of all to laugh at, by well handelyng, be-come matters of sadneste. For what could bee a more fonde thyng to laugh at, then *Diogenes* goyng from place to place, with a candle in his hande at high noonetide, saiyng still, that he did seke a mā? But in the meane tyme by laughyng, we learne

that

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that he is not by and by, in all the haste a manne, that hath the figure and shape of a manne (which Images also of wood and stone haue) but to find out a manne, the botome of the harte and mynde must bee founde out. If the harte and minde bee guided by reason and discrecion, rather then lead by wilfull appetite: Then and eis not, haste thou founde out a manne. Also what is so worthie to bee laughed at, as that *Phryne* a stroumpette in *Athenes*, bindyng by promisse and couenaunte, that euery one of the women, that satte then in the cōpaignie at the table, should doe the same thyng, that she would doe firste, dieped her hande twise in the water, and putte it to her worshende, discouerynge by this deuise, the peintyng of all the other womennes facys, so that al the coumpaignie fell into a greate laughter: where as she by so doyng, appered a greate deale fairer and better laboured? But this laughter teacheth vs the selfsame thyng, whiche *Socrates* saied in good sadnesse that we should applie our selfes to bee in deede of suche sorte, as we would be accounpted and esteemed, leste that when the peintyng is pulled from our vilages, wee haue in the ende shame and reproche, in stede of glorie and renoumme. It geueth vs also a lesson, that we put not our whole truste and staigh, in thynges externall and transitorie, whiche by many diuerse chaunces, are with a trice taken awaie from a manne, but wee should acquire and purchace the veraie true richesse of the mynde and soulle, on whiche fortune hath no power ne domination, so high a pointe of serious philosophie doeth that fonde foye, of the said pestilent harlotte *Phryne*, teache vs. For this consideracion *Lycurgus* (although in other matters, he brought vp and nurtured his countremenne, af-

ter a verie streicte fashion:) yet honeste mirth and iestyng, he not onely permitted vnto theim, but also enioyned and commaunded. For he ordeined a kynde of exercise, whiche he named in Greke λέσχας as we saie, gossopyng, to the whiche all the aunciente or aged menne, that were past bearyng any publique functions, and for the respecte of their ympotencie, were discharged of that burden, resorted and assembleed pleasauntly, passyng the tyme with feacte saiynges and honeste bourdyng, but alwaies of soche sorte, as might make either to the commendacion and praise of honestee and vertue, or els to the rebukyng of vice. He sette vp also an Image vnto the GOD γέλως, that is, laughter, for that he iudged it to bee a thyng of high vtilitee and profite, with sober mirthe to refreashe the lustinesse of the myndes, and to make thesame chereful, to honest trauailles and labours, because that in this worlde, as the Poete *Ouidius* saieth.

Quodcaret alterna requie durabile non est.

What thing resteth not, now & then enōg
But still trauailleth, cannot endure long.

Cleomenes also of thesame *Lacedemon*, beeyng soche a sore and rigorous felowe, that he would not licence neither rymers, nor women that could sing or plaie on instrumentes, nor any minstrelles, to bee in the commen weale, yet allowed that al the same countree should striue their dealies full, one with an other in bourdyng or iestyng, meete for honeste menne to vse, and vnpoinaunte checkyng tauntes. For a finall conclusion, as often as vacaunte tyme is geuen, or the case requireth hilaritee and mirthe, how moche more decente is it, with soche maner saiynges as these been, to passe the

the tyme, then to take pleasure of fables, voide of honestee, voide of learnyng, and full of rebaudrie, I am of this opinion, that young children might moche more to their profect and benefite, be exercised in the Grammer Schooles with themes, or argumentes to write on, of this sorte, then with matters to make vpon, soche as been commenlie vsed (whiche themes for the moste parte, as thei conteine nothyng but little trifling senses, voide of all pithe or fruicte, so doe thei nothyng open the misteries of the Latine toungue) so that the schoolemaister doe open and declare the resones and waies, how that whiche is briefly spoken, maie bee delated and sette out more at large, and how that that is so fondlie spoken, that the hearers or readers cānot but laugh at it, maie be turned or applied, to a serious vse and purpose. And this one thyng will I saie more. In Sermones percase it is not conueniente, to mingle iesting saiynges of mortall menne, with the holie scriptures of GOD, but yet might thelame moche more excusablie bee vsed, to quicken soche as in Sermones been euer nodding, then olde wiues foolishe tales of Robin Hoode, and soche others, whiche many preachers haue in tymes past, customablie vsed to bring in, taken out euen of the verie botome and grosseste parte of the dregges of the common peoples foolishe talking. *Iulius Caesar* Emperour of Roome, susteining the burden of so many chargeable affaires of gouernaunce and businesse, aswell at home in the citee, when peace was, as also abrode in warrefare, vsed to driue awaie the wearinesse of takynge thought, for soche thynges as he had in his hedde to carke and care for, with tauntyng woordes of bourdyng and iesting: with whiche he was so

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greately delited, that he did allowe and take in verie good parte, soche as were spoken by others euen against his owne persone, so that thei were proper, feacte, and well conueighed. Neth any other of all the aunciente Emperours of Roome was either more holie, and better disposed, or els more encoumbred with businesse of the worlde, then was *Augustus Caesar*: But againe, what persone in this kinde more merie conceipted? Of *Marcus Tullius*, I will nothyng saie at this present who is of many men thought in iesting, to haue remembred or considered as he ought to haue doen, neither measure nor yet comelinesse. *Xenocrates* the Philosophier was of amore soure nature, a ioylie feloe in some other respectes: but *Plato* mo tymes then one anised hym, with sacrifice to purchace the fauour of the Graces, that is, so to applie himself, that his saiynges and doinges might haue more grace, and bee better accepted and taken of the worlde. *Zeno* beeyng outright all together a Stoique, vsed to call *Socrates* the scoffer, or the Hicke scorner of the Cittee of *Athenes*: because of his merie conceiptes and tauntyng, that he neuer ceassed to vse: but yet is there no manne, but he will saie that *Socrates* was a more Godlie feloe then either of those twoo, whiche I named laste afore. And to leaue vnspoken, that no mennes saiynges are more taken vp and vsed, then those, whiche bee sauced with a certaine grace of pleasaunte mirthe, vndoubtedly *Socrates*, *Diogenes*, and *Aristippus* would serue better for teachyng, and trainyng young children, then either *Xenocrates* or els *Zeno*. That if the moste wise auncient fathers, were not deceiued, in that thei thought it conuenient, with certaine knackes of pleasaunte delectacion, to lure the tenderneſſe of youngth, vn-

to

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to the loue of sage Ladie Sapience, moche more is thesame conueniente, for one that is bothe tender of age, and also borne to bee a Prince or gouernour: whom as it becometh to bee vigilaunt, and to haue in all causes a diligente eye, so it behoueth not, either to haue a soure countenaunce hymself, or els to lette any persone with an hault booke, to departe from his presence. Nowe, the mynde brought vp in pleasaunte and coumfortable studies of recreacion, is made more lustie and courageous, to sustetne the burden of all cures, and also more pleasaunte for all maner compaignie keepyng emong men, with these reasons I might sufficiētely haue defēded my self, though I had gathered together, nothyng but merie iestes, whereas now soche saiynges of mirthe, are but here and there in fewe places, entermedled emong saiynges of grauitee and sadnesse, as sauces of the feaste. That if I shall perceiue youre grace herewithall to bee well pleased: it shall neuer repente me of this my labour and seruice doyng, though (as some persons shall percase iudge) it to bee ouer poore and base. Others doen write bookes for theim, that bee ferther entred bothe in peres and knowlege: I do (as ye would saie) feede the tender age of a young babe of noble burthe. That if youre grace hath alreadie outlearned this geare (as with all my harte I would: wisshe that ye had) yet I knowe well, it shall stād with the good myndes and pleasure of thesame, that the commen studies of young scholares haue been ferthered, and haue fared thus moche the better for your sake. And I shall perhappes here after, geue you thynges of more saigenesse and grauitee, when ye shall perfectely haue learned all this by harte. For these thynges must in any

wise

ſuffe bee cunned by harte, to thende that ye maie haue theim euer readie at hande. Albeeit ſwhat nedeth you to haue any thynges of my makyng, ſens ye haue at home in houſeholde with you *Conradus Herefuachius*, a man in all kindes and ſortes of learnyng, abſolute and perfecte, whom I ſee and perceiue to beare towardes your grace, ſoche good harte and mynde, that (accordyng to the duetee and parte of an eſpeciall good ſchoolemaiſter) he reioyceth at the commodities, and the honourable procedynges of you his pupille and ſcholare, moche more highly then at his owne. And this manne like as he hath alreadie trained and inſtructed your childehoode with learning, ſo ſhall he bee hable with prudente and faithfull counſaill, to dooe you greate helpe and furtheraunce, when ye ſhalbee a manne. And to me alſo it ſhall bee a thyng, to dooe no leſſe ioye and counforte, then high honeſtee and auauncement, in ſome behalf (bee it neuer ſo little) to haue furthered your moſte excellente towardneſſe, with my induſtrious labour. To conclude, I beſeche almightee GOD, that he vouchefaiue to conſerue, to maintein, and to encreaſe his giftes of grace, ſwhich he hath moſte aboundauntely beſtowed on you, to the ende that ye maie alwell ſatiſfie the deſires and wiſhynges of your moſte vertuous parentes, and that ye maie proue euen like well in all worthineſſe, as the others of your moſte noble progenie hetherto haue dooen, as alſo that ye maie bee an hable manne, to enioye the poſſeſſion of that ioyly fruictefull Seignourie, to the whiche ye are borne, and appoincted to bee heire. Thus will I make an ende, after one woorde more. While ye beſtowe your ſelf in this geare, thinke and remember well, that ye dooe read the

ſaiynges,

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kynges, not of Christian menne, but of Gentiles and Mysbeleuers, so that ye muste reade theim with a iudgement.
Yeuen at Friburge, the. 26.
Daie of Febuarie, in
the yere of our
Lorde.
M.D.XXXI.

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TO as moche, as emong all the gentile Philosophiers of olde time, there is none, either for integritee of maners, for vpright liuyng, for quickenesse and (as ye would saie) liuelinesse of saiynges, or for the perfeccion of Philosophicall humilitee and sufferaunce, to bee compared with Socrates: and in cõsideracion, that thesame Socrates firste of all that sorte attempted, to withdrawe menne from vain studies and desires, to the readyng of Morall Philosophie, and to the trade of vertuous liuing, not onely so framyng and ministryng his doctrine, that he might effectually perswade vnto mẽ, vertue and perfecte honestee, but also directyng the example and paterne of all his life and doynges to thesame ende, effecte and purpose: wee haue thought moste conuenient, to set his saiynges firste, as of the which the studious reader, maie gather & take soche presidentes of holy and innocent liuing, soche nur-

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ture of vncorrupt maners, soche lessons of mildenes and pacience, soche discipline of eschewyng vice, and all carnall pleasures soche paterne of bridlyng, and refreining all sensualitee, soche example of contemnyng worldly goodes, and other vanitees, as shall be to ỹ same right pleasaunt fruitfull and profitable.

Out of the mouthe of Socrates it came, the goddes is he of all the best and moste blissed: and that euery manne, the nerer that he drawe th to the facions, and representacion of the same goddes, the better he is, and the more heauēlike. ❧ If ye sate one God, as he sayed goddes (for there is but one God) nothyng maie be spoken more Christianlike.

1. God is to be loued as nere as we maie.

It was also a saiyng of his, that nothing ought to be desired of God, in mennes prayers, but vnder this forme, and with these woordes (soche thynges as be good for vs) without any ferther addicion. ❧ where as the moste parte of men doo aske in their praiers, one a wife with a good dowrie, an other asketh riches, this manne honours, that manne rule, some long life, as it were prescribyng and appointing to God, what he should doe. But God of hymself before we doo aske, doeth beste knowe, what is good and expedient for vs and what is not.

2. What sort our praiers ought to bee.

His mind was, ỳ sacrifice should be doen to the goddes, wt as smal charges as might be, for that ỳ goddes, as thei haue no nede of the goddes of mortall men, so thei haue more regard to the hartes of those, that offre sacrifice, then to their riches: other wise, forasmoche as commenlie the wozke dis-

3. Sacrifice to God ought not to be ouer sumptuous.

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posed persones haue moste aboundaunce of worldly gooddes, the worlde wer at an euill point, if God wer better pleased with the sacrifice of the naughtie persones, then of the good. And to that ende he vsed greatly to allowe this verse that followeth of the Greke Poete.

κατὰ δύναμιν δ' ἕρδειν ἱερὰ ἀθανάτοισι θεοῖσι.

Eche manne to his power in any wise.
Vnto the goddes to dooe sacrifice.

This saiyng toucheth vs Christian men also, whiche doe bestowe coste and charge out of all measure in adournyng temples, and in executyng high feastes and funeralles, where as we should moche better content and please God, if that, that is aboue good housbandlike cienlines, we would bestowe in almes vppon our Christian brethren, beeyng in extreme neede. Semblable measure he taught to be vsed also, in receiuyng and interteinyng of geastes and straungers, when thei resort to vs, euer hauyng in his mouth, the verse aboue written: Eche manne to his power. &c.

4. Sclender fare is to moche for euill geastes.

Whe it was told him by a frende of his that against the receiuyng of certain geastes into his house, he had scienderely prepared for them: if thei be honest men (q he) it wilbe enough: if not, a great deale to moch.

5. Vertue and temperate diet to be vsed.

One lesson of this was, that men should abstein frō meates, whiche might prouoke a man to eate, hauyng no appetite, nor beeyng hungrie; and also from that drinke, whiche

whiche might tempt a man to drinke, not beyng thirstie. ❧ For meate and drinke wee ought not to vse, but as the necessitie of the bodie requireth.

Socrates said, the best sauce in the world for meates, is to bee houngrie. ❧ Because thesame bothe sweeteth all thynges, and also is a thyng of no coste ne charge, and by this meanes did he for his part euermore, eate and drinke with pleasure and delite, for he did neither the one, nor the other, but when he was hungrie and thirstie. 6. Houngre is the best sauce in the world for meates

Yea, and to endure houngre and thirst, he had purposly exercised and enured hym selfe. For after swette or greate heate taken in the wrastleyng place (where they vsed to wrastle, and walke for the exercise of their bodies) where as others would nedes haue drinke by and by, in all the haste: Socrates would neuer drinke of the first cuppe. And beyng demaunded wherfore he did so, that I may (said he) not accustome my selfe (quod he) to folowe my sensuall appetites, lustes & desires. 7. The lustes and appetite of man ought to be refrained.

❧ For sometymes though a man be thirstie, yet is it a noysome and daungerous thing to drinke. And in this case, whe reason aduiseth to forbeare, and the appetite pricketh to take drinke, a man ought rather to folowe reason. In taking meates and drinkes reason is to be folowed, and not the appetite.

He saied, that suche as had inell broken them selfes, to vertuous liuyng and temperate diets, did perceiue and take of the 8. Inordinate liuynge is more noysome and perilous then vertuous liuyng.

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same, bothe moche more pleasure and lesse peines, then sothe as with al high cure and diligence, did on euery side make prouision to haue al thinges of pleasure. ❧ Because the pleasures of inordinate lusters, besides the tormentes of their owne naughtie conscience, besides infamie and pouertie, doe bryde oftymes euen in the verie bodie more grefe, then delectacion. And contrariwise, what thinges been most honest the same weaxen also moste pleasaunt, if a man haue been accustomed vnto theim.

The inconueniecies ensuing of inordinate sensualitee.

9. He saied, that it was a fouls shame, if a man wilfully, beying as a bonde seruaunt to pleasures of ỹ bodie, made himself sothe an one, as no man would by his good will, haue to his seruaunt at home in his house. And in sothe persones he saied, that there was no maner hope of recouerie, except that others would praie to the goddes for them, that (for asmoche as thei wer vtterly determined, to be bonde seruauntes) their fortune might bee, to gette, good, and honest maisters. ❧ For, his opinio was, that no persones doe liue in a more filthy or beastely, and in a more wretched or miserable state of bondage then sothe as bothe in minde and bodie, been captiue to naughtee pleasures.

To bee as a bond seruaunt to the pleasures of the bodie.

10. Socrates beeyng demaunded, for what cause he would not beare some publique office in gouernyng the comun weale,

sens

sens that he could singlare good skill, how to administer the same: answered, ỹ person to doe moche better seruice in a citee, whiche did make a greate nomber of men, apte and mete to be rewlers in a cõmon weale, then hym that well could gouerne the same, in his owne persone onely. ❧ The self same answere did *Nicolaus Leonicenus* make vnto me in the citee of *Farrare*, when I saied: that I meruailed, why himself did not practise Philike of whiche facultee he was a Doctour, and a publique reader: I anaswe moche more, saieth he, ỹ that I teach all thother Philicias. Nor a moche vnlike aunswere did William, late Archebishop of Cantorbury, the singuler *Mecenas of al my studies, gaue vnto me, stikeyng refusyng to take a benefice, of his collacio and saiyng: with what face maie I take to my vse and profite, the money of thole persones, to whom (as beeyng a man ignoraunt of their language) I can neither make sermons, nor doe good in rebuking of their misbehauour, nor in giuyng thẽ counsoyl: nor yet in diligently executyng any part of the office of a good shepheard or curate. But though ye doe not more good ỹ he, in chat by your bokes, whiche ye haue made and set forth, ye doe edifie and teache all pastours and curates, then if ye should bestowe all your tyme and seruice, vpon one sole parish of the countree. I knowleged that it was on his parte verie wisely spoken, but yet he did not perswade me, ne bryng me in myndе to take the benefice.

*Nicolaus Leonicenus a Philician in Italie.

*Mecenas was a noble man in Rome & great man with Augustus Cesar and so great a fauorer, promoter, setter forthe of Virgil, Horace & thothe other learned men, that euerlesse his time, all those that doe promote, helpe, or fauour studētes or learned men, are of his name called Mecenates.

Wherby I ked, by what meanes a man might atteigne an honest name and fame

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honest name and fame how it is to be purchaced and acquired.

if he earnestlie applie himself, as Socrates, to be suche a man in deede, as he desireth to be accompted and esteemed. ¶ If a mayne would faine be reputed a good plaier on the Recorders, it is necessarie that he perfourme, & doe suche feates, as he seeth doen of thē, who been allowed for perfecte good plaiers on that instrumente. As he that hath verie slender sight, in ministeryng Physike, is not therefore a Physician, because he is sente for, to take cure of pacientes, and hath by the comen voice of men, the name of a Physician: so is not he by and by, a good gouernour in a comen weale, or a good officer, that is by the voice of the people so reputed, excepte he knowe also the right facion and waies to rewle the citee, and to kepe it in good order.

The arte of governing a comon weale.

12. He saied, that it was a thyng, moche against all reason, where as no man setteth by any handie crafte or occupacion, without his great shame and reproche, whiche hath not learned the same afore, and wher no man will put to making a nest of bores or a cupbourd full of almeries of Joigners werke, to one that neuer was a werkemā in that misterie: That to publike officers, suche persons should be admitted, as haue neuer giuē studie to those disciplines, without whiche no man maie be able accordingly, to execute a publike office. And where as euery bodie, without excepcion, would crie;

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erie: he on him, that wolde take vpon him, to sitte and holde the sterne in a shippe, hauing neuer experience in the feate of Mariner shippe. Socrates saied, that thei were moche more to bee cried out vpon, whiche toake in hande the regimente and gouernaunce of a common weale, beeyng vnexperte of that parte of philosophie, whiche giueth preceptes and rewles, how to order a Citee or a Common weale. Neither did *Socrates* suppose that person, worthie to be called a craftie beguiler of men, whiche of some foolishe body (perswaded thereunto) did receiue and take either money, or some peece of plate, whiche he wer not able to repaie, but moche rather those persones, he pronounced worthie to be accounpted deceiptfull, bobbers of men, whiche by fraude and gile, did make eche man beleue, that thei wer able men to take vpō them, the rewle and gouernaunce of the whole worlde, where as in deede, thei are but vilaines and slaues, nothing worthy to bee had in estimacion. This saying moche reuer toucheth christian princes, officers and Bisshoppes, then the Gentiles or infideles.

He was wonte to saie, that there is no possellion or treasure more precious, then a true and an assured good frende, nor of any other thyng in the worlde besides, to be founde more good, profite, or els pleasure. And therefore, he saied, that many

13. A true frende is an high treasure.

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Thei doe arree verlee that take the losse of money moze greuously then the losse of a frend

persones doe ouersee, in that thei take the losse of a little money, moze greuously at the harte, then the losse of a frende, and in that thei crie out and saie, thei haue cast awaie and lost a good tourne, beyng so bestowed, that thei haue not as good againe for it, whereas by the same thei haue perhaps purchased a frende, moze to be set by then any gaines of money in the worlde.

14. As we doe not put images to makyng, but only to soche werkemen, of whom we see some nomber of images welfauoured lie and minionlie made afore. So should wee take no persones vnto our frendship, but soche as wee perfectly knowe, to haue tried themselues faithfull, and seruiceable frendes to others afore tymes.

What maner persones ought to bee receiued into frendship.

15. Of a certaine man, somewhat sharpely beatyng a bonde seruaunt of his own, Socrates asked, wherfore he was so vengeable eagre, Marie (q the other) because this knaue, whereas he is the greatest glutton and rauener of meates that maie be, yet is he the mosse idle lubber aliue, and whereas he is the mosse couetous felowe in the worlde, yet is he the mosse slothfull that is possible to be. Then said Socrates, haue ye neuer

neuer yet vnto this daie, cast well in your minde, whether of bothe hath moze neede of coiling, ye, oz your seruaunt: ❧ would God, that euery bodie, whensoeuer thei rebuke & punishe in other persones, the same thyng that thei perdoone in theimselfes (oz if not the same, a moche worse thyng) would saie to theimselfes, that *Socrates* saied to that maane.

Many men punishe in other theiname thinges in whiche theimselfes are offenders.

To a certain persone, whiche in deede 16.
would verie faine haue gon from home to the * Olympia, with the tediousnes of trauailyng so ferre a iourney, vtterly discouraged, thus saied Socrates: whereas being here at home, thou walkest to and fro, otte seasons in maner all the whole daie, as well afore dinner, as before supper: if thou stretch the walkings that thou vsest at home, and laie theim on length, by the space of fiue oz sixe daies together, thou shalt easily reache to Olympia. ❧ This high witted maundide vndeutly thesse, that thyng that maketh vs faie harted, in taking peines and labours, to be rather our imagination and conceipte, then the verie labours in deede. If any datinger, iolle oz trauaill must be sustained about any honest matters, lyke finde excuses, we will none of it, it standeth clene against our stomackes, whereas in matters, not worthy a blewe poinct (for I will not saie in thinges vnhonest) we wil spare for no cost: thus some persones being inuited and exhorted, to fall to the studie of letters, make them excuse that thei bee sickely,

*Olympia, were certain games of renning and wrastling, whiche *Hercules* did first ordeine in the honor of *Iupiter* to be celebrate & kepte euery .v. yere, in a certain place called *Olympia*, situate and lying in the countree of *Achaia*, betweene the .2. cowntes *Elis*, and *Pisa*, in whiche *Olympia Iupiter* had a temple, & was thereforo called *Iupiter Olimpicus*, ex *Olympus*.

To take peine oz trauaill in honest matters

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eache man findeth excuses.

sickely, that thei can not slepe, ne take their naturall reste in the nightes, that bookes are verie chargeable: and yet in the meane tyme, thei will plaie all the whole night through at Dice, thei will with bollyng and drinking get the feuer, the goute, the hydropsie, & a paire of blered yes: thei will with whore haũting catch the paulsie, or the great pockes, otherwise called the Frẽch pockes.

Diseases of late banqueting and whorehaunting.

17. An other certain man cõplaining, that he was euen doggue wearie, and clene tiered with goyng a long iourney, Socrates asked, whether his boye had been hable enough to kepe foote with hym all the waie: Ye saied, yea. Went he leere (qꝺ Socrates) or els charged with the charge of any burden: Ye caried a good preatie packe on his necke, saied the man. And what: Doeth the boie finde any faute, that he is werie, qꝺ Socrates: When the seruaunt had saied naie, and art thou not ashamed (said Socrates) of soche nicenes, that goyng on the waie emptie, and voide of any burden, thou shouldest be werie, sens that he hauyng caried a fardelle, complaineth not of wearinesse.

Nicenes and tendernes marreth mã vnapt to labour.

Socrates declared the seruaunt in this behalfe, to bee in moche better case then the maister; that for almoche as he was better enured with labouryng, he feeled lesse greefe of his labour.

18. It was a common guise, to tell folkes, the same that in other places is called, eastyng,

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tyng, or feastyng, to bee called in Greke emonges the Athenens, εὐωχεῖσθαι, by the whiche worde he saied, that we wer put in remembraunce, that meate ought to be taken, with soche measure and sobrietee, as neither the bodie, nor the minde, might be ouercharged. Alludyng (I suppose) to this, that the Greke worde, ὄχεῖσθαι, souneth in Englishe to be caried, wherof is derined a nowne, ὄχεῖον in Englishe a carre. Albeit, ὀχὴ is Greke also for meate, and thereunto is added this sillable, εὖ, that vpō the bodie might not be laied a more heauie burden, then it wer wel able to awaite withal.

Repaste measurable to be taken.

☞ For this sillable, εὐ, in composicion of Greke vocables, betokeneth a certain facilitee & commodiousnes, annexed to the thyng. Then εὐοχεῖσθαι is to bee not ouer full gorged, but to bee refreshed with a light repast, soche as the bodie maie easily, and without incōmoditee awaie withal, taken by translacion, of the easie lading or burden of a cart.

He saied, that vpon soche childzen especially, ought to be bestowed vertuous education, and good bringyng vp, as wer best of birth, and came of the moste honeste parentage. For in soche is comonly seen (said he) the same thyng that is seen in Horses, 19.

The better of birthe that a childe is, the better ought his bringing vp to bee.

emong

emong whom, soche as been Coltishe, or full of courage, and of kindly towardnes, if thei be broke in season, and well taught, euen while thei be verie young coltes, thei growe to bee pure bonie ones, and applyable to doe whatsoeuer a man will put them vnto: if otherwise, thei ware skittishe past maistering, and good for no purpose. And therfore it chaunceth, that in maner all excellent goodlie wittes be marred, through default of skill in their teachers & bringers vp, who euen at the firste dashe, of quicke horses make verie dull Asses, because thei can no skill how to maister, haulte coraged stomackes, and soche hartes as will not be brought vnder, ne be made vilaines

Excellent goodlie wittes marred by euill maisters.

20. Many a tyme and ofte did he saie, that persone to doe like one without all shame, whiche, where as he made his oren euery daie fewer and fewer, yet required in any wise, to be accompted a good cowheard: but yet a thyng moche more standing againste reason, if a man would desire to be reputed a good gouernour in a cõmon weale, when he daily diminisheth the nõber of his people. These wordes he spake afterre of against *Critias* and *Charicles*, whiche had put to death, ma-

Critias & Charicles

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ny of the Citezens, neither was the same vnknowen vnto them. For *Critias* manaced and threatened hym, that onelesse he chambred his tongue in season, there should ere long be one ore the fewer for hym. And what he threatened in woordes, he performed in deede. For, by the meanes of *Critias* was *Socrates* put to death.

elesy wer two of the thirtie tirannes in *Athenes*.

He had chosen out of the old auchours certaine verses, whiche he vsed verie often tymes for Prouerbes, emong whiche this verse of Hesiodus was one: 21.

Ἐργον δ' οὐδὲν ὄνειδος, ἀεργίη δὲ τ' ὄνειδος.

No kinde of labour is a thing of shame.
But idlenes euermore, worthie blame.

Idlenes euermore worthie blame.

By this verse he did counsaill young folkes, not onely from idlenes, but also from all vnprofitable or vnfruitfull actions. For, *Socrates* reckened theim also, in the noumber of idle persones, whiche spent all their tyme in dicyng, in reueling or banquetting, and in whorehuntyng.

Vnfruitfull doinges bee as euill as idlenes.

Also this verse of Homere, as sheweth 22.
bothe Gellius and Laertius:

ὅτ τισὶ ἓν μεγάροισι καλῶντ' ἀγαθῶντε τέτυκται. That is.

What euer is doen eche where about,
As well within our hous as without.

By this verse, he did not onely call back, such as would giue care to hym, from vnlie medleyng with other mennes matters, but also from al kindes of leartyng, beyng not necessarie to bee had (as from the perfect knowlege of Astrologie, or of Geometrie,

To be ouerfull of medleing in euery bodies matters.

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what goodnes enlueth of the knowledge of morall Philosophie.

Geometrie, or of naturall cauſes, or of thinges ſupernaturall) to the knowlege of morall Philoſophie, the perfect intelligence wherof doeth make, that wee maie throughlie knowe our ſelfes, and that we maie gouerne & cõueigh, aſwell our owne priuate matters, as alſo the publique affaires of the commõ weale accordingly, & to good purpoſe.

23. What ſo is aboue our reche we haue naught to doe withall.

To the ſame purpoſe ſerueth this ſaying alſo, whiche is fathered on Socrates, and is of greate authoritie, what is aboue our reach, we haue naught to doe withall. For, thus was he wont to aunſwere menne, wõdring why he would euermore be reaſoning of maners, & of good behaueour, but neuer of the ſtarres, nor of thinges gendred aboue in the aire, or of any *impreſſions there chauncyng.

*Soche naturalle effectes as bee doen nigh vnto the ſterres, or as ye (would ſaie) aboue the reache of mannes familiare knowlege, are called in Greke, μετέωρα, as for example: the generacion of miſtes, haile, raine, ſnowe, lightenyng, ſhoting of ſterres, opening of the aire, blaſing ſterres, heggues that are ſeen in the feldes by night like fierbrandes, or Torches, with ſoche other thinges. Of the naturall cauſes producing, and generacion of whiche thinges, *Ariſtoles* writeth 4 bokes, & entitleth the περὶ μετέωρων But *Socrates* would neuer take vpon him, to determine ſoche thinges, as were aboue the compace of mannes familiare handeling.

24. Whacientlie ſpoken.

When a certain feloe, had of a laſciuiouſnes or malapertnes, giuẽ him a ſpurne on the ſhin, as he was goyng on his waie, in the ſtrete: to ſoche as wondred, that he could patientlie ſuffre it, why, what ſhould I doe (q he:) when thet counſailled hym to take the law on the feloe; a gẽtle teſte (ſaid Socrates:

Socrates:) if an Asse had giuen me a stripe with his heele, would ye haue saied to me, take the lawe on him? He thought no difference to bee betwene an Asse, and a man behauyng hymself like a brute beast, & endewed with no vertue or honest qualitee, and to seem a thyng moche againste all reason, not to suffre at a mannes hande, that ye could finde in your harte, to abide of a brute beastes doyng.

Betwen a beaste and a man of brutishe condicions there is no difference.

A certain persone beyng of hym bidde good speede, saied to hym againe, neither buff ne baff. Neither was Socrates therewith any thing discontented. But his frendes merualling thereat, and fumyng at the leude facion of the felow, he saied as followeth. If one should passe by vs, that had some wurse disease in his bodie then wee, none of vs would for that respecte, bee angrie with hym, why then should I bee displeased with this felow, that hath a more cancarde stomacke then I haue?

The patience of Socrates, & anger well refrained.

Euripides came and brought vnto Socrates, a booke of Heraclitus his writyng and makyng, whiche booke perused, Euripides asked, what he thought of it. By Iupiter (saied Socrates) that, that I haue been able to vnderstande, me thinketh to bee toylie good stuffe, and of like goodnes I suppose

26.

Heraclitus was a Philosopher that he wrote so obscure & derke a stile, that scarcely any man was able to vnderstande him, wherefore he was named:

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σκοτεινὸς *Heraclitus the derke.*

to bee the residue also, whiche I haue not vnderstande. But wee haue neede of some yong Marlià to expoune the meaning of it ❧ He did in this saiyng (not without a sharpe taunt and poinaunt checke) note the obscure and dercke stile, whiche the saied writer with greate studie & labour, purposely sought to haue: wherof in deede he had this name giuen vnto hym σκοτεινὸς, that is: *Heraclitus* the Derke. Of the

Delius natator ill the Greke Prouerbe, was called a cunnyng swimmer, that could kepe himself still aboue water, without perill of drowning. And meaning that except thei wer very cũning, thei should sone be drouned and cloked, that is to saie: cõfused & set at a staie with reading thesame.

Prouerbe * *Delius natator* (for whom is here putte *Merlian*) I haue spoken at large in my Werke of Greke and Latin Prouerbes, entitleed *Chiliades*.

27. When Alcibiades had by the waie of free gifte offered him a faire large platte of grounde, to builde himself an hous vpon, what? (q Socrates) if I had neede of a paire of shoes, wouldest thou come and giue me a pece of leather, wherof to make my self a paire of shoes? And in case ÿ shouldst so do, wer not I worthie to be laughed to skorne if I toke it? ❧ By this similitude he refused the gifte, whiche should stande him in no seruice.

Alcibiades was a young gentleman in *Athenes* whose life *Plutarchus* writeth at large.

A gift that will doe no profite, is to be refused

28. In walking vp and doune in the mercate place, as he bewed on eche side the aboundaunce of wares, that were there to be solde, he vsed thus to saie to hymself, how many thynges haue I no neede of.

The frugalitee of Socrates.

❧ But

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¶ But others bee wore vexed at their hartes, thus thinkyng: how many thynges doe I lacke. *Socrates* was of his owne behalfe ioyous and glad that liuyng accordyng to nature, and accustomed to the vse of fewe thynges, he neither was desirous to haue, nor yet did lacke, clothe of golde, of purple, precious stones, Iuerie, arelle hāginges, and the other delices of riche men, whiche he verie many tymes, saied to bee thynges more apte and fit for disguisinges in stage plaies, then for anye seruice, vse or occupyng to the life of man necessarie. To whiche mening, he vsed these tābike verses of a certain greke poet whatsouer he was

Τάδ' ἀργυρώματ' ἐσίν, ἅπερ τοῖς φύραι
Εἰς τὰς ταγῶδους χρήσιμ', ὅτ' εἰς τὸν βίον.

This siluer plate, and riche araie
Of purple hewe, doeth wonders well:
For disguisynges in a stage plaie,
Our life nedeth theim not a dele.

That is.

He saied that man to be moste like vnto the goddes, whiche feeled lacke of fewest thinges, sens that the goddes feele lacke of no maner thyng at all. ¶ But the common people thinketh, nexte coulins or feloes to God hymselfe, to bee riche men, whose delices nothyng is hable to satisfie. For, of those is saied in one of the comedies of *Terence*, how ye lead your life in al ease and pleasure. And that doeth *Homerus* attribute vnto the goddes, whom in many places he calleth ῥᾴδιον ἀγοντας, liuing in al ease and pleasure. And he liueth in all ease and pleasure, that with a verie little, is throughlie con-

29.

What persones liuen in al ease and pleasure.

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tented and satisfied.

30. It was an other saiyng of his, that who so eateth drie bread with pleasure, the same nedeth no meate to it. And to whō no maner drinke cometh not amisse, the same requireth none other Cuppe, but soche as is readie in the waie. ☞ For, hoūger and thirst is for all thinges, the beste sauce in the worlde.

Frugalitee.

Hunger and thirst, the beste sauce for al meates.

31. He said ỹ it was a ready thing for euery man, if he had any notable good thinges of his owne, to name what it was, whereas it was a verie harde thyng, to name what true frendes he had, and yet no possession to bee more dere and precious or harder to come by, then a true frende. ☞ In this saiyng, he checked the preposterous & ouerthwarte iudgemente, that the common sort of people haue of thinges, as the which passeth iest of that thing whiche ought to bee sette by moste of all. A bodie thinketh hymself well emended in his substaunce and riches, to whom hath happened some good gubbe of money, and maketh a great whinyng, if he haue had any losse of ỹ same. But he that hath gotten a good frende, thinketh himself in no more happie state, then he was afore, nor maketh any mournefull chere, when he hath loste a frende.

No possession so good as to haue a true frende.

The preposterous iudgemēt of the common people, in estemyng thinges.

32. Unto Euclides beyng verie studious of contencious cōclusions, and cauillacions of subtile reasonyng, he saied: Euclides ye maie percase matche with *Sophistes, but

with

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with men ye can not haue to doue. ❧ Signifying that Sophistrie dooeth no helpe, vse ne seruice to doings in publique affaires, or bearing offices in a common weale. Whiche publique offices, who so is a suiter to haue, it behoueth the same, not to plaie Hicke Skorner with insolubles, and with idle knackes of Sophistications, but rather to frame and facion himself to the maners and condicions of menne, and to bee of suche sorte, as other men be.

He that will leue emong men, must frame hymself to the facions of menne.

*Sophistes at the first beginning, were men that professed to bee teachers of wisedom and eloquence, and the name of *Sophistes*, was had in honor and price, and they were of the same estimacion, and of the verie same order, faculte and science, that after ward were called *Rhetores*, that is *Rhetorcians*, yea, and also *Logicians*. For, when the *Sophistes* fell to cauilling, brabling, and twisting, by little and little, their estimacion decaied, so that ere the time that *Socrates* liued in, a *Sophiste* was a name of contempte and hatered, and so is it yet still vnto this daie.

He saied, that science and cunnyng, is the onely good thing of the worlde: and contrariwise ignorannce the onely euil thing. ❧ For, whatsoeuer persones doe commit any vnmaste thyng, the same offenden in this behalfe, that thei be ignorant, what is to be doen toward euery partie, eche in his degree. And suche as be manfull hardie, for none other thyng bee manfull hardie, but in that thei know those thinges, worthie to bee sued for, and to bee desired, whiche the multitude demeth worthie to be abhorred. And suche as be intemperaunt, that is: seruers of their naughtie appetites and lustes, doe in this poinct erre, that thei thinke those thynges, to be sweete and honest, whiche are nothyng so. Therfore the highest good thyng in the worlde, saied *Socrates*, to be the science or perfect knowlege of thinges, to be desired with harte and minde, and of thyn-

33. Science and cunnyng is the onelie good thing of the worlde, & ignorannce the onelie euill thing.

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ges to be refused or auoided.

34. To a certaine man saiyng, that Antisthenes the philosophier, came of a mother that was of the countree of Thrace, and so by the waie of reuilyng or despite, saiyng to the charge of the same Antisthenes, that he was a moungrell, and had to his father a Citezen of Athenes, but to his mother a woman of a barbarous or saluage coũtree; what? (q Socrates) trowest thou that it had been possible for soche a soilie man as Antisthenes, to be borne of a father and a mother, beeyng bothe of theim Atheniens?

The corrupte maners of the citee of *Athenes* in Socrates his tyme.

Noteyng the moste corrupt maners of the *Atheniens*, that moche rather of a *Thracian*, or of a *Scythian* might issue an honest or well disposed manne then of an *Atheniens*: of all the honestee that *Antisthenes* had, he thought he might thãke his mother.

35. He saied, that of all possessions in the worlde, vacaunt tyme of leasure, is one of the verie best.

Tyme of vacation well spent, is an especiall good possession

But by vacaunt time of leasure, he meaned not slougging, loitryng, or slothfull idlenes, but to be quiete from troubleous ruffynges, and combrous buisnesse of the worlde, & from the affeccionate appetites, perturbyng and corruptyng, the tranquilitee of the mynde.

36. Of all the saiynges of his, there is none so moche taken vp, as that he saied, that he knewe nothyng, sauing onely this, that he knewe nothyng.

The humilitee of *Socrates*.

For, he enquired of euerie

dle thyng, as though he were in doubte: not that in deede he had no certain knowlege of any thing but by this dulnesse, he did declare his owne modestie and softnes, and reproued the arrogancie of others, who professed and openly toke vpon them that thei wer ignoraunt of nothyng, whereas in deede thei knewe nothyng at al. Certain *Sophistes* did openly take vpō them, that thei would at the first sight, make aunswere to all maner matters, that should bee laied afore them, or put to theim: the presumptuous ignoraunce of soche persones, did *Socrates* oft times blanke and confounde. And for this perle thyng and none els (as himself toke and expounded the matter) was he by the voice or testimonie of the god *Appollo*, iudged a perfect wise man, because that albeit he had ignoraunce of all thinges, like as other men had: yet in this behalf he was aboue them, that he knowleged his ignoraunce, whereas the residue wer vnknowyng of this thyng also, that thei perfectly knew nothyng.

The arrogancie of Sophistes.

Laertius ascribeth to hym this saiyng also: to haue well begonne, is a thing halfe doen. For, he saied: that he had euen now alreadie finished halfe his werke, who had ones entered and begonne. For, some there be, that in lingeryng and driuyng foorthe, and consultyng, spenden out all their life. The saiyng is halfe a verse of the Greke Poete *Hesiodus*:

Ἀρχὴ ἥμισυ παντός.

Beginnyng, is halfe of the whole.

37. *Laertius* the Greke aucthour, that writeth the liues of al thauncient Philosophiers.

These persones, that bought thinges, made ripe by art, ere thei wer full in season, at high prices, he saied to be in dispaire, lest

38. As greene geele, straburies, cherries, peasse, quadlins, damasene wines. &c.

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thei should not liue, vntill thesame might be through ripe. Except it bee for soche a respect, a greate folie it is, to buie soche thynges, bothe with more charge, & also the thinges being not yet come to their goodnesse: but beyng worse then shortly after thei would be, whereas within a while, after thei maie haue thesame thinges, bothe for lesse money, and twise as good. Thus did he by all waies possible, call backe vnto a sober iudgement, the desireful appetites and lustes of men, beyng voide of reason.

Foolishe haste, and nedelesse.

39. At a certain time when Euripides, was in soche wise, treatyng of vertue, that he brought in these woordes.

Κράτισον εἰκῇ ταῦτα ἐᾶν ἀφειμένα.

These thynges, at aduenture in this case,
It is best of all, euen to let passe.

As though vertue might by no meanes possible be founde out. Vp stoode Socrates, saiyng: that it was a madde thing, whereas wee thinke it labour well bestowed for our slaue, lackey, or page (if he be not foūd at the first sekyng) still to make ferther enquierie, vntill he bee founde out: to Iudge vertue vnworthie any soche diligent searchyng, that thesame maie at lēgth be foūd out, if it com not to a mā at ẏ first assaiyng.

Vertue though it come not at the first, yet by diligent seking at lēgth, it may be founde out.

40. Beyng asked of a certaine young man, whether of these twoo thinges, he thought better

better for hym, to marrie a wife, or not to marry: whether of bothe thou doe (saide he) it will turne thee to sorowe. ¶ Signifying as well to liue out of wedlocke, as to liue in Matrimonie, to haue disquietynges, and vexacions annexed vnto it, the whiche vexacions vtterly to endure, it was necessarie to prepare the mynde afore. To liuyng a single life, is annexed solitarines, or lacke of companie, lacke of issue, vtter decayng, and wearyng out of the name, a straunger to enherite your goodes and possessions, after your deceasse. with matrimonie cometh carefulnesse without ende, continuall querelyng and complaynyng, to be cast in the teeth, and to haue daiely in your dishe, the dowrie that your wife brought with her, the soure browbedyng of your wifes kinfolkes, the tatteiyng toungue of your wifes mother, liers in awaite to make thee cuckolde, the doubtfull ende or proofe and vncertaintee, what your children shall come to, with other incommodities & displeasures innumerable. And therfore in this case, ther is no soche choising as is betwene good and euill, but soche, as is betwene lighter, and more grenous incomodites.

To marrie or not to marrie, bothe waiers bryng repentaunce.

The incommodities of liuyng out of wedlocke.

The incommodities of liuing in matrimonie.

41.

One of his frendes, complainyng and findyng fault that in Athenes, the prices of all thynges was verie high, for wine that was called Chium, should stande a man in xx.s. an hogeshed, purple silke, or crimasin would coste after the rate of three poundes the yearde: a pinte of honie. xx.d. He tooke hym by the hande, & led hym into his boul-

vinum Chium of the Ile *Chios* where it was made. *Hemina* was the halfe measure of *Sextarius*, whiche *Sextarius* was the 6. part of a Galon, so that *Sextarius* was

b.v. tyng

lesse then our quart, & *hemina* lesse then our pint, at leastwise it the galō measure emong the *Athenians* in old time wer equall with the galon encastur that we vse now. where none excesse is vsed all things ar good cheape.

tyng house, saiyng, of this male ye haue a pinte for an halfpenie, therfore is corne no thing deere, but cheape inough. Frō thens ledyng hym to his storehous of Olives, of this (saieth he) ye maie haue a quarte for twoo brasse pens. And therefore, not all thynges in the Citee bee dearelie solde.

He that is cōtented with a little, and satisfied with thinges necessarie, is as good as a clarke of the mercate, to make all thinges good cheape, for his owne vse and occupying.

42. *Archelaus* king of Macedonia. *Socrates* refused to take giftes, whiche he was not able to recompense. *Seneca* was a great mannie in Roome, & a noble philopher, scholmaister vnto themperour Nero 43. by whō he was put to death, after that he had writē many excellent goodlie bookes of moral philosophie *Socrates* could lack nothing emōg his seruers *he that giueth a thing,*

Archelaus the king had called Socrates to his seruice, promising vnto hym many gaie thinges. Socrates made answere, that he would not come to hym, of whom he should receiue any benefites, sens that he was not able to giue hym as good againe.

This saying dooeth *Seneca* improue, for that a philosopher (saieth he) persuading the contēpt of golde and siluer, giueth a greater gifte, then if he should giue golde and siluer.

On a certain time, when he was come home again frō the mercat place, he said emōg his frēds: I wold haue bought a robe if I had had money. He craued nothyng, but did onely after a maidēly sort, giue a biword of his greate penury. Anon emong the frendes of *Socrates* was moche high suite, of whiche of their giftes *Socrates* should haue this cloke. And * yet who so euer gaue it after that woorde spoken (as

Seneca

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Pindare inuiteth) gaue it ouer late. after that it is asked, geueth it ouer late.

44. To a certaine persone complaynyng, that goyng into straunge Countrees, for learnyng and knowledge, had nothyng auailed him: not without cause (q Socrates) hath that chaūced vnto thee: for thou wer in straunge places shil + accompanied with thy self. ❧ Many folkes, thinke prudence to be gathered by rouing into ferre coūtrees, where as Horatius crieth out, saiyng.

Vnfruitful beyng from home in straunge countrees. That is, dyyng the same facti⁹ as which thou diddest at home.

Cœlū, nō animū mutat, q trās mare currit.
Who renneth ouer sea, from place to place.
Though he chaūge aire, his mīd is as it was

The companie and conuersacion of wise and perfect good men, hideth knowlege & experiēce of the worlde, not the mountaines and the seas.

A mīnay come home from beyond the sea, as wise & as well learned as he wente forth, except he seeke to vse the cōpanie of wise and learned mē + The pacience of Socrates.

45. When he had caught a good cuffe on the eare, of a seloe in the strete, he + answered nothing els, but that mē had no knowledge, at what seasons thei should come abrode, with their salettes on their heddes. ❧ A thing moche like to this, doeth Laertius father vpon Diogenes.

46. He saied that he wondred, where the cūning makers of images in stone or metalle, did with all their possible studie and diligēce, the vttermust of their power, that a stone might be in figure and shape, euen verie like vnto a liuelie creature, that thei did

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did not semblably prouide, that themselues might not bothe appere, and also be in verie deede, like vnto stones insensate. ❧ Indeede, some writers there be of this opinion, that *Socrates* before he diuerted to spende his tyme in Philosophie, was a werker of imagerie in stone. ☞ And that is the cause, why he doeth make the most part of all his similitudes, by images of Masons werk

Socrates a maker of stonie Images, afore he went to the studie of Philosophie.

47. He exhorted young spryngalles, euer now and then, earnestlie to bewe and behold themselues in a glasse, to the ende, that if thei wer beautifull, and of good feacture of bodie, thei should beware to commit nothyng vncomely for thesame: if otherwise, that the defaultes of the bodie, might with exercise, or furniture of the wit, & with honestee of maners & behaueor be redubbed. ❧ So duelie did that gaie manne (of all maner thinges) promptly take occasion, to auise and exhort al persons, to the earnest appliyng of vertue,

Young folkes, to bewe themselues in a glasse.

The defautes of the bodie must with honestee of maners, be redubbed.

48. He had sodainly called twoo or three welthy riche men, to supper with him: and his wife Xantippe, takyng greate care for the matter, because the prouision was verie slender. Take no discomfort (saied he) for, if thei be menne of an housbandlike or thryuyng sort, and any thing sobre of diet, thei will take it in good part: if otherwise, we ought not to haue any regard of any of them

Xantippe, was Socrates his wife the curstest quene that euer wetted cloute.

Honest geastes taken all maner fare in good parte.

The couerty

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them all. ❧ Bothe the one part, and the other of this sentence, might iustlie shake of from vs, al the curious & chargeable pompeousnes & desire to excede in receiuing geastes to diner or supper.

Apothegmata ad foze of Socrates and this is in a maner al one

49. He saied, that many persones doe liue purpolly euen to eate and drinke: and that he contrariwise, did eate and drinke, to the end that he might preserue his life. ❧ For that he vsed these thynges, not for sensualitee of the bodie, but for the necessitee of nature. This sentence did the Poete thus expresse, in one of his Satires woorde for woorde.

Some persons liue onely to be gluttons.

Feede onely to maintain life.

Nō viuas vt edas, sed edas, vt viuere possis.

Liue not as a glutton, still for to eate.
But feede to maintain life, by thy meate.

50. Those persones, whiche would giue credēce vnto the vnlearned, and vnexperte multitude of the people, Socrates affirmed to doe euen like, as if a man refusyng one pece of money of fower grotes, would not take it in paimente, and yet a greate nomber of like refuse peces, cast in an heape together, he would allowe for curraunt, and receiue thē in paimente. ❧ Whom ye would not trust by hymself alone, is not one whitte better to be trusted, in a greate rable of soche like felowes as hymself is: for it forceth not how greate a nomber thei be, but how graue and substanciall. A counterfaict pece of coigne, be it euen in neuer so greate an heape, is a counterfaict pece. This maketh

He that is not to be trusted by himself, is not to be trusted in a multitude, of soche like as he is.

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maketh against the estemyng of witnesses, by the multitude of theim, and against the iudgementes of the common people, beyng vnlearned.

51. When AEschines sued, to bo one of the nomber of Socrates his disciples and scholars, and did shamefastly laie pouertee for his excuse, saiyng, that it was a great greef vnto him, where the other frēdes of Socrates, beyng wealthie, gaue vnto hym many greate giftes, that he had nothyng for to giue, excepte his owne self: dooest thou not vnderstande (q̄ Socrates again) how great a present thou hast brought and giuen me, excepte percase thou estemest thy self at a lowe price: Therefore, I shall doe my diligēce, that I maie restore thee home again to thy self, a better man then I receiued thee. ❧ Other *Sophistes* whereas thei taught nothing but mere trifles, yet thei would receiue, ne take not a scholare, without a greate fee. But *Socrates* tooke this poore man, euen with a good will, as the greate riche gentlemen.

AEschines was afterwarde a Greke orator, and at continuall strief with *Demosthenes*. His saiynges followe in this same worke.

The gentle towardnes of *Socrates* in receiuyng scholars.

The office of a good Scholemaister.

52. When a certaine persone tolde hym newes, saiyng the Atheniens haue Iudgedthee to death: euen so hath nature doen theim, q̄ he againe. ❧ Meanyng, that it is no verie greate shrewde tourne, if a bodie be violentlie put to death, assured naturally to bee dedde ere long after, although no man should slea hym. Albeit certaine writers ascribyng this saiyng

Death common to all persones, though to some one waie to some an other.

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ping to the Philosopher *Anaxagoras.*

Unto his wife, after the womennes fa-
cion waillyng, and saiyng: Ah my sweete
housbande, thou shalt dye nothing guiltie,
and without any offece doyng: what, wife
(saith he) haddest thou rather, that I should
dye an offender? ❧ The death of good men,
euen for this poinct is not to be wailled, that thei
bee put to execucion without deseruyng: but thei
been double worthie to be wailled for, which suf-
fre death for hainous offences, but yet of the two
a moche more miserable thing it is, to haue deser-
ued punishement, then to haue suffred.

53. Better to die an innocente then an offender.

The death of good men, is not to bewailled.

A moche more miserable thing to haue deserued punishement then to haue suffred.

Thesame daie ỳ Socrates should drinke
the poison, one *Apollodorus (for to com-
fort him by soche meanes as he could) cam
and brought vnto hym a riche robe, of a
greate valour, that he might haue it on his
backe, at his dying houre. But he refusing
the gift, what (saieth he) this robe of myne
owne here, which hath been honest enough
for me in my life tyme, woll it not be euen
like honest for me, after I bee departed out
of the worlde? ❧ Vtterly damning the pom-
peous facion of some people, with wonderfull high
studie, making prouision afore hande, that thei
maie be caried to their buriall, & that thei maie be
laied in their graues, with all worshipp possible.

54. In Athenes the facion was, that persones condēned to death should drinke tempred with wine, the iuice of Hemlocke, whiche is so extreme cold, that whē the heat of the wine doeth dayly cōuey it to the hart, it is verie poison and death remediles. For immediatly shall the extreme parties of the body (as the handes and feete) waxe cold, and so by little and little, the colde waxeth to the harte, & as sone as it striketh to the hart, there is no remedie, but death out of hand. Albeit, if one drinke thesame iuice, not by it self alone, not tempred

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tempred with wine, there is remedie enough. For, if one drinke a good draught of wine after it, the heate of the wine, shall ouercome the colde of the herbe, and driue it from the harte, and so saue the life.

*This *Apollodorus* was of *Athenes*, a Poete that wrote comedies, ther was an other *Apollodorus* of the same citee, a teacher of Grammer, there were also two mo of the same name, but of other countrees.

55. Vniwrathfullie spoken.

To one bringyng hym woorde, that a certaine felow did speake euill of hym: and gaue him a verie euil report. Marie (q Socrates) he hath not learned to speake well. ¶ Imputyng his toungfore, not vnto maliciousnesse: but vnto the default of right knowlege. Neither did he iudge to perteine to hym, what soche persones talked on hym, as dooe speake of a cancardnesse of stomacke, & not of a iudgemente.

They that geue vs euill reporte not of a iudgemente, but of a cancardnesse of harte, are to bee contempned.

56. Of the secte of the *Ciniques* in the same place.

When Antisthenes a Philosophier of the secte of the Ciniques, did weare vpō his backe a robe, with a great hole or rupture in it, and by turnyng the same rupture out warde, did purposely shewe it, that euery bodie might looke vpon it: through the rēt of thy cloke (q Socrates) I see thy peignted sheath, and vaingloriousnesse. ¶ Featelie notyng, that vainglorie of poore garmentes, and couer clothyng, is moche more shamefull and abhominable, then of gorgeous apparell, or galaunt araie. And would God there wer not emong vs christian menne, many *Antisthenes*, whiche vnder a rustie, a coarse, & a sluttishe vesture, hidden more pride and ostentacion, then the riche gentlemen haue in their veluettes, and fine silkes. ☞ This was verified in England also, vntill the deuill had his Monkes, Freeres, Nunnes, and other cloisters again.

Pride maie as well be in sack cloth, as in rich araie.

The cloisterers wer ful of pride ambicion and vainglorie.

To

To a certaine persone, wondryng that he was not greuously moued in displeasure against one, by whom he was shamefully railed at, and reuiled. He railleth not on me (q Socrates) for the thynges that he speaketh are not in me, nor take any holde on me. ¶ But the moste part of people, is euē for this verie cause, the more testie and fumishe, if ought be spoken against one, hauyng not deserued thesame. Good men when thei be euill spokē of, ar glad of thsir own behalfes, that thei be clere of those mischiefes, whiche are put vpon thē, and laied vnto their charge, nor doe take it to be spoken against them: no not a whitte more, then if a feloe beeyng deceiued in his ye sight, should call *Plato* by the name of *Socrates*, & should call *Socrates* all that naught were, and speake all the mischief possible against *Socrates*: that feloe railleth not on *Plato*, but on him whō he supposeth that *Plato* is. 57.

Wo wrath hath spoken.

Good men desyre that thei be clere of such mischiefes as bee putte vpon them.

The olde comedie vsed commonlie to make iesting and scoffyng, at the citezens by name. The plain open speaking of whō where many did feare, Socrates saied, to be expediēt, that a man should wetyngly and willyngly, come in the presence or waie of them. For if thei speake any thing against vs (saieth he) worthie to be rebuked, being told of it, we shal emend it, and so thei maie in deede doe vs good: but if thei shall spoute, railyng, slaunderous, or reprochefull wor- 58.

And because there cam moc stricke & debat thereof, a decre was made tha no man should be named to hi reprooche, & tha was called th olde comedie.

Railing against vs, with out truthe, ca

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thyng teacheth vs.

des againſte vs, and no truthe in theim, it nothyng toucheth vs.

59. Socrates after that he had within dores forborne his wife Xantippe, a greate while ſcoldyng, and at the laſt beyng wearie, had ſet him doune without the ſtrete doore, ſhe beyng moche the more incenſed, by reaſon of her houſbandes quietneſſe and ſtilneſſe, powred doune a piſſe bolle vpon hym out of a windore, and al beraied him. But vpõ ſoche perſones as paſſed by, laughing and hauyng a good ſport at it, Socrates alſo for his part, laughed again as faſt as the beſt, ſaiyng: Maie, I thought verie well in my minde, and did eaſily Prophecie, that after ſo greate a thonder, would come a raine.

The patience of Socrates.

Merily ſpoken and pacientlie withall.

60. To Alcibiades greatly wondryng that he could take ſo continualle pacience with Xantippe in his hous, beyng ſoche an vnreaſonable ſcoldyng brathell: I haue (ſaied he) now a long ſeaſon, been ſo well enured with ſoche maner geare, that I am therewith no more offended, then if I ſhould heare the ſqueakyng of a wheele, that draweth vp water out of a welle. For that maner ſqueakyng, ſoche perſones maie verie euill abide, as haue not been accuſtomed vnto it, and he that daily heareth theſame, maie ſo well awaie with

The patience of Socrates.

The ſcoldyng of brathels, is no more to bee paſſed on, then the ſqueking of well wheles.

Cuſtome eaſeth the tediouſnes

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with it, that to his knowlege, heareth it not. of inconmodite

To the same Alcibiades saiyng a moche like thing, why, eue your self (q Socrates) doe ye not patiently suffer at home in your hous, the cacklyng of Hennes, when thei make a clockyng: Yes, I lette them alone (saied Alcibiades) but my Hennes laie me egges, and bring me forthe Chekins. And my sweete spouse Xantippe (q Socrates) bringeth me forthe children. 61. wiues must be suffred for bryngyng forthe the children.

Some there be that suppose Socrates to haue kept in his hous twoo wiues at ones Myrtho and Xantippe. Therfore to a certain man greatly meruailyng to what vse he kept twoo women at ones (especially beyng scoldyng quennes, euer chidyng and braulyng) and did not beate or driue them out of his dores, thus he saied: these woman doe teache me at home within the hous, the patience and suffraunce, which I must vse, when I am abrode forthe of dores. Beyng exercised afore, and well broken with the facions of these q, I shalbe the better, & more gentle to liue or to deale withall, for the companie of other men. ☞ The demaund der of this question *Aulus Gellius* maketh elegancies for the Latine tongue, and of other many poetic rehearsalles and discussynges of diuers thinges. 62. Socrates had .ii. wiues at ones Myrtho & Xantippe *Aulus Gellius*, & *Alcibiades*. Latin writer o

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63. When Xantippe had pulled awaie her housebandes cope from his backe, euen in the open strete, and his familiar companions gaue hym a by warnyng, to auenge soche a naughtie touche or prāke, with his tenne commaundementes: gailie saied (q he) yea Marie, that while she and I be touzing and topleyng together, ye maie crie to vs, on, now go to Socrates, an other holde thyne owne Xantippe. ❧ For, with soche maner woordes dooen the lookers on, chere and harten twoo parties, matched and sette together by the eares. But this wise man, thought better to shew of himself an exāple of patient suffraunce then to shewe a gase or sight, for folkes to laughe at, in striuyng or contendyng with his wife.

Merelie spoken, and pacientlie withall.

64. To one demaundyng, why he had and kept in his hous the saied Xantippe, beyng a woman of soche condicions and facions, as no man might well awaie withall, or abide he saied: that men ought in like maner, to liue with crabbed and testie wiues, as thei that exercise and practise theim selues, to the feate of beyng good horsemen, get horses of seerse stieryng natures, and of rough condicions: which if thei haue ones throughly maistered, and made to the bridle, and bee able at all assaies to abide: thei shall

The gentlenes and pacience of *Socrates*.

Crabbes wiues be compared to rough stieryng horses.

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shall haue all other horses as gētle and easie to rewle, as thei can desire. And semblablie, he that hath learned to beare, with the facions of a crabbed and testie wife, shall with moche more ease be able to company with al others, of what sort so euer thei be.

he that can a
bide a curste wo
needeth not to
feare what cōp
nie he liueth i

When Lysias had rehersed, and read ouerunto Socrates an oracio, whiche he had made for Socrates, to pronounce in the defence of hymself before the Iudges: It is a iolly and an elegaunt oracion, saied he, but it is nothyng conuenient nor comelie for Socrates. For, it was more fitte to be made of some man of lawe, in pleadyng a courte matter or a case in lawe, then to be pronoūced by a Philosophier, and namely by soche a Philosophier as *Socrates*. Again to thesame *Lysias* demaundyng, for what cause if he iudged the oracion to be good, he thought it to be inconuenient for hym.

65.

Lysias was an e
cator in *Athen*
and a frende o
Socrates, and a
man (as *Tacit*
Quintilianus) o
Cwete and plea
Caunt eloquēce

Not all maner
oracions well
serue for alma
ner personēs.

Why, saied Socrates, is it not a thyng possible, that a garment, or a shoe maie be galauntly made and wel facioned, and yet thesame not be mete for some bodies wearyng. This selfsome historie doeth *Valerius Maximus* report, after a more churlishe sort, & more vnlike to the maners of *Socrates*. For, he reporteth *Socrates*, in this wise to haue made answere vnto *Lysias*: aswaie with thiffame I beseche thee hartily. For, if I could by any meanes bee brought, to pronounce this oracion, frō the beginnyng to the

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endyng, euen in the ferthest and vttermoste wil-
derneſſe, of the barbarous cõtree of *Scythia*, then
would I graunte and yelde my ſelf well worthy
to ſuffre death.

66. Boldneſſe and truſt on a mannes well doing and on an vpright cõſcience.

When thei that ſate in iudgemente vpon Socrates, could not agree emong themſelues, what punyſhmente Socrates was worthie to ſuffre, Socrates euen of himſelf ſodainly brake out and ſaied: for the thynges that I haue doen, I my ſelf iudge and giue ſentence, that I am worthie to haue my findyng allowed, & aſſigned for terme of life, out of the chamber of the citee, in the

* πρυτανεῖς *Pritanis* in greke was the ſame of office that we call preſident of the Counſaill, and chief or hed of all the reulers. Whiche office he that had in *Athenes*, had aſſigned vnto him out of the Cofers and chamber of the citee, an honourable, and a greate liuing in the *Pritanei*, that is to ſaie: in the chief place of the tower or caſtle of

* Pritanei. For, that honour was wonte to be ſhewed and doen to ſothe menne, as had doen ſome eſpeciall gate benefite, to the commõ weale. *Marcus Tullius* in the firſte booke, intitled *de perfite Oratour, reherſeth this hiſtorie. There was (ſaieth he) in *Athenes*, when any perſone was vpõ arainment condemned (if it were not by the lawe a penaltee of death) as ye would ſaie a ſette fine, and an ordinarie forfeite of money, at the arbitrement, pleaſure, and diſcrecion of the iudges, whẽ the partie arained, or defendaũt was ones yelded into the hãdes of the iudges: he was aſked what fine he would confeſſe hymſelf, verie well to haue deſerued to paie. Whiche thyng, whẽ *Socrates* was aſked, he anſwered, that he had well deſerued, to bee aduaunced with verie high honours and rewardes, and to haue cõtinuall findyng, for terme of life, of the charges of the Citee, freely allowed vnto him, whiche honour and preeminence, was eſteemed

eſteemed and accompted the higheſt, that could be emõg the Grekes. With whoſe anſwer, ỹ iudges were ſo ſet on fire with anger, that thei cõdemned to death, the moſte innocent perſone of the world.

the citee, where the ſaid hed cõſaillour had his lodgeing and dwelling place

That if it chaunced any man to doo vnto the citee, ſome ſingular and incomparable benefite then had he a lordes liuing, or an honorable poſſeſſion to liue on, aſſigned out of the chamber of the Citee, and was allowed with the preſident of the counſaill, during his life, and this was the higheſt honour that might bee emong the Grekes. And this did Socrates claime, as one that with good inſtrucciõ, & bringing vp of youth in vertue and good maners, and in right moral philoſophie, had doen as high benefite to the common weale, as did the chief counſaillours of the citee, and that he thereby had deſerued, as good and as beneficiall a liuing, as the beſt of them all.

youth doen

*Marcus Tullius writeth two volumes entitled in Latine, De oratore, that is of a perfite oratour, which werke himſelf reckeneth the beſt that euer he made.

Socrates met full but vñ Xenophon in a narrow back lane, wher he could not ſkert frõ him, when he eſpied him to be a young ſtripling of rare towardnes, & like to proue ſo well as ſelue did, he held out his ſtaffe, & charged him, that he ſhould not a foote ferther. Allone as he ſtode ſtil, Socrates aſked of him where ſondrie wares were made & ſold, that men did cõmonly occupie, when Xenophon had thereunto redily and quickly shaped an anſwer: Socrates eftſones demaunded, in what place of the Citee, men liuer made good, honeſt, and vertuous, whẽ the young man had anſwered, that he was of that matter ignorant: then come with me (ꝙ Socrates) that thou maieſt learne.

67.

The auditorie of Socrates, in matters of philoſophie.

Fewe perſones knowe or take heede where vertue is to be learned.

How Xenophon became ſcholar vnto Socrates.

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For, that tyme forthward began *Xenophon* to be disciple and scholare vnto *Socrates*. It is a thing contrary to all good reason, to haue knowlege, where thou maiest be serued of a welfauored and cleanly garnēt, or of a faire cuppe, and to be ignoraunt, where thou maiest purchace the good furniture of the mynde and soule. ☞ That is vertue and cunnyng.

The furniture of the mynde.

68. On a certain time as he was walking before his doore a greate pace, euen till the going awaie of the daie light, when one of the folkes that passed by, had saied: what meane ye Socrates, by thus doyng? I procure my self some cates for my Supper (quod he) meaning of houngre, whiche he prouoked with chafyng vp and doune, ☞ *Marcus Tullius* doeth set it out with these wordes: That I maie suppe the better, I doe with walking procure hūgre, for my chiefe cates & viādzie.

One of the best dishes at supper, is houngre.

69. His saiyng was, that sweete sauours & swete oiles, wer to be let alone for women and as for in young men, no sweete sauour to haue a better smell, then the oile whiche thei occupied in exercisyng their bodies, at the prouyng of maisteries, or at werke.

Swete sauours and oiles, been more meete for women, then for menne.

The sweete sauours, mete for menne.

For, with oile of baulme, or of Spike, a slaue and a gentleman, haue bothe of theim by and by, one maner sauour.

70. Being asked wherof it was most comely for aged men to smell; of honest and ver-

Of what sauour it is comely

tuous

ly for aged me to smelle.

tuous disposicion (yᵗ he) then beyng ofte-
nes asked, where pomanders therof were
to bee solde: he rehearsed this verse of the
Greke Poete Theognis.

Xenophon emōg other bokes wᵗ he teth one, which he entituleth συμπόσιον, that is the banquet.

Ἐσθλῶν μὲν γὰρ ἄπ' ἐσθλὰ δίδαξεαι.

Of honest men, where soeuer thei bee.
Ye maie at all tymes, learne honestee.

Diuerse sentences of this sorte, Xenophon heapeth togither in his banquet.

When a certain riche man had sent his 71.
sonne, being a proper ladde vnto Socrates,
for to examin and trie his towardnesse, and
the tutour that had been the bringer vp of
the same, from his childhood, had said in this
wise: the father of this ladde, hath sent him
vnto you Socrates, that ye should haue a
sight of him: by and by said Socrates to the
child: speake some what then, good sonne,
that I maie see thee. Signifiyng that the

A mannes talking doth more clerely shew his condicions then doth his face.

disposicion of a manne, doeth not shewe so clere in
his face or visage, as in his talkyng, for, this is
the moste sure and true glasse, of the harte and
minde, and fewest tymes lyeng.

The woman kinde is no lesse apt to learne all maner thynges then men are. 72.

Ye saied that the woman kinde, if the
same bee diligently entructed and taught,
is no lesse apt then men are, to take aswell
all maner disciplines, or facultees of lear-
ning, as also all maner vertues moral, yea

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euen fortitude and hardinesse, whiche as thoughit should properly appertein onely to men, and not to women, is called by the Greke vocable ἀνδρεία, in Englishe, manhood, or manlie hardinesse. ❧ This did he gather by the sight of a maiden, that was a dañcer and a tumbler, who beyng brought in, where cõpany sate at a table, did with wondrous sleight and conueighaunce cast vp, and receiue again one after an other, twelue trendles or roundelles, the space of the heigthe, and the measures of footyng the daunce, so tempred and proporcioned, that she neuer missed. And thesame maidẽ, where the lokers on quaked and trembled for feare, daunced without any feare at all emõg swordes and knyues, beyng as sharpe as any thyng.

ἀνδρεία. Manhood.

73. As Socrates beyng bidden to a supper by one Agatho, was going with trick voided shoes on his feete, and perfumed with swete sauours, and that cõtrary to his accustomed vsage: when he was asked of a frende of his, that mette hym on the waie, why he was more nette and piked at that season, then he had vsed to be aforetymes: He saied merily in this wise: that to soche a minion felow as Agatho is, I maie go trimmette, and well beseen. ❧ where in deede there was no man aliue, that had lesse mynde or phantasie to soche thynges.

Agatho was a yõung gentleman of Athenes of excellẽt beautie and fauour.

74. The same daie that Socrates should drinke

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drinke the poison, whē he after the striking of, of his shackles or fetters, had feled great pleasure of clawing where it itched, he said to his frēdes: how wonderfully is it of nature ordeined, that these twoo thinges doe by course, feloe either other, pleasure, and greef: for, excepte pein and greef, had prouoked or gone afore, I should not now haue feled this pleasure.

Pleasure and pein, by course folowen either other.

Of the vndergoinge, deliuerynge vp to him the iuice of Hemlocke in a cuppe, he demaunded, how that medecine was to be taken: forasmoche as the same officer was well practised, and could good skill in that science. Alludyng to the sicke folkes, who doe learne of the Phisicians, when and how it is best to receiue a medicinable drink, that thei haue made. And whē the seruaunt had answered, that he muste vp with it, all at a draught if he could, & that after it he must walke vp and doune so long vntill he feele soche weakenesse & feblenesse, that he should drawe his legges after hym, and that after this he must lye hym doun in his bedde, vpright vpon his backe, and then the drinke would werke his wonted effect: *Socrates* enquired, whether he might not leefully poure out some parte thereof, in the waie of sacrificyng, and taking assaie to the Goddes, because in merie diners, suppers, & banquettes, it was the guise and facion (a little quantitee of the wine poured out) to sacrifice the same, in the waie of assaie to some God by

75.

The potte that *Socrates* should dye of, he called a medicine.

Alludyng to the sick folkes, that is: vsyng soche wordes and termes, as if the gaillour had been a Phisicion and he a sicke man & the gaillours patiente.

In feastes and diners, the guise was to powre out a little of the drink in the

name

Waie of Sacrifice, and taking allaie to some one of the gods

name (whiche was called in Greke λεβης, and in Latine, *Labare*), The officer answered, that he had tempered so moche and no more, as was requisite for the purpose, meaning by those wordes that there was none thereof spare, to bee poured out. Then saied *Socrates*, well, yet is it bothe lefull and also requisite to beseche the goddes, that this my passyng out of this worlde, maie bee happie and fortunate.

76. Whē the vnder officer of the prison had vncouered hym, and laied hym naked, because he was now alredie cold at the hart. ☞ And shoulde thereupon die immediatlie: Crito (qᵒ Socrates) we bee now endebted to the God Aesculapius of a cocke, whiche dulie to paie in no wise bee ye negligente. ☞ Euen as though he had vpon the takyng of a medicinable drinke, perfectly recouered againe all his health. For *Crito had afore dooen, all that euer he might possible doe, ꝑ Socrates should make meanes to saue his life. And in Socrates there was so roted a certain vein of honest merines, euen naturally geuē him in his cradle, that he could ieste & speake merilie, euē at the houre of death, for these are reporte ted to haue been the last wordes ꝑ euer he spake. The poetes doe fable that he was slain, with lightening of Iupite, because he had with his cunnyng of Physike, restored *Hippolitus* again to life. *Crito was an honest citezen in *Athenes*, and a true frend vnto *Socrates*, and the other as good, and as louyng a frende againe to hym in all pointes, of mutuall familiaritee.

*Aesculapius the sonne of *Appollo* the first inuentour and practiser of Physicke Who for that science the antiquitee, honored as a God, and soche as recouered frō any disease, did sacrifice vnto *Aesculapius* a liue Cocke.

77. Ye taught that the beautee of the myndes, is moche more to be fauoured, then of the bodies, & that thesame pleasure, which

The beautee of minds, is more to be loued, thā

a welfauored face whē it is loked on, doeth engender in vs, is to bee translated and remoued, to the beautie of the mynde, ferre exceedyng the other in fairenesse, albeet lyyng hidden frō the bodily ye. But to haue a sight therof, Philosophicall yes to bes requisite and necessarie. ¶ We note the Greke vocable φιλεῖσθαι to bee of signification indifferent to kissyng or louyng, of whiche twoo thynges, the former perteineth to them that doe carnally loue the bodie, the other to soche as doe vertiouslie loue the mynde. the beautee of the bodies.

Unto Crito after a verie earnest facion 78.
toūsaillyng and auisyng him, that if he for his owne part, passed not on his life, yet at least wise he should preserue thesame, and continue in his former good state and condicion, for the respect of his children, being euen then but little babes, and for his frēndes sakes, whiche had all their state in him. As for my children (saied he) God, who gaue theim vnto me, shall take care. And as for frendes, when I depart from hens, I shall find either like vnto you, or els better then ye be, and yet I shal not long be defrauded of the companie of your selues neither, for almoche as ye are like shortely, to come to dwelle euen in the selfe same place, that I now Socrates died in perfite securitie

A holy kinde of Dieyng, in a Heathen manne.

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now go vnto.

79. Those persones, whiche doe beare carnall loue onely to the bodie, Socrates affirmed to be moche like vnto Phisicians, that be euer nedie, and that still do call on their pacientes, importunely crauing one thing or other. And again, those that bee honeste frendes, rather then carnall louers, to bee like vnto persones possessyng, and hauyng land of their owne, which thei continually studied & labored, to make better & better.

Honest and vertuous loue.

The difference betwene a carnall louer and an honest frend

¶ A carnall louer seketh to satisfie, and to fulfil his beastly or bodily pleasure. A true and honeste frende, hauyng none eye nor respecte to his owne person, thinketh himself so moche the richer, how moche the more honest and vertuous, he maketh his frende to be.

80. Sitting at the table at meate, in Xenophon his hous, euery one of the geastes, being bidden to tell, in what occupacion & crafte, or in what good propertie or feacte that he could doe, he liked himself best, whē the course and tourne to speake came vnto Socrates, he saied in the waie of iesting, ths best thing that he could bragge or crake of, to be Lenocinium, whiche souneth in Englishe, enticyng and alluryng, of soche sort as is vsed in houses of baudrie. ¶ But the meanyng of Socrates was, that he taught true and sincere

Lenocinium.

Vertue principallie aboue al thinges, purchaseth to man benevolence and loue.

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sincere vertue, whiche doeth specially above al other thinges, cõmende and set out the hauer: and the whiche aswel priuately, as in open face of the world doth purchace vnto mã benevolẽce & loue.

A feloe hauyng sight in Phisiognomie (who professed and openly toke vpon him, by the complexiõ and pleight of the bodie, and by the proporcion and settyng, or compace of the face or visage, to be able vnfallible and without missing, to find out and iudge the naturall disposicion of any man) when he had well vewed Socrates, gaue plain sentence, that he was a loutish feloe, a dulle blockehed, besides that also, moche geuen to the wanton loue of women, foule steined with the filthie concupiscence and desire of boies, a greate boller of wine, and a vicious soloer of all naughtie appetites, and lustes of the bodie. And when the frẽdes of Socrates, beeyng brought in a highe fume, threteneḋ the feloe, and would haue been vpon him, Socrates kept them backe, saiyng: he hath not lied one whit, I should haue been soche an one in all poinctes, in verie deede, if I had not committed my self vnto Philosophie to be gouerned, and kept in better staie. 81. The art & profession of Phisiognomicrs. Of what nature and disposicion Socrates had been, if he had not giuen hymselfe to the studie of Philosophie. Philosophie alttereth, and cleane chaungeth nature.

Whẽ Aristippus, the disciple of Socrates, 82. Aristippus

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tes, had of his gaines, of setting vp the teaching Philosophie for money (which thing he first of al the scholars of Socrates, did set vp and begon to doe) had sent .20. poundes vnto his maister: Socrates sent the money backe again vnto hym forthwith, alleging that his familiar good Aungell, would in no wise suffer him, to take it. ☞ For Socrates saied, that he had a familiare ghost, or Aungell peculiare and proper to himself, of whom he was by a priuie token forbidden, if he attẽpted, or wẽt about to doe any vnhoneſt thyng. Verely, that familiare good Aungell, I suppose, was reason. And in the meane tyme, vnto *Aristippus* he did after a gentle sort, signifie hymself not to alowe, ne to thinke well doen, that he kept a schoole of morall Philosophie for money, and therfore the same gifte of his, as a thyng gotten by plaine sacrilege, he vtterly refused, and would none of it.

The first of all the scholars of Socrates, sette vp teaching of philosophie for money.

The familiare ghost or aungell of Socrates, called in Greke δαίμων, *in Latin Genius.*

Socrates alowed not that any mã should take money for teachyng vertue, & esteemed money so gotten, to be sacrilege.

83.

One Euthydemus returnyng and comming a naie from the wrastling place, Socrates, when he had mette with hym by chaũce, brought home to supper with him. And as thei twoo wer studiously disputing and treactyng of many thynges, Xantippe beyng therewith very angrie, arose vp frõ the table, and spake many bitter wordes of contumely, and despite against her housband, with whiche wordes, forasmoche as he was nothing moued, at last she tiped the table

Euthydemus one of the familiare frendes of *Socrates* in *Athens* and a philosophier.

The cãcardnes of Xantippe.

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table euer and euer, and floung doune all that euer was vpon it. But when Euthydemus beyng therwithall vtterlie loze moued, arose and begon to departe, why, what harme haue ye (q Socrates?) did not euen this self same thing, chaunce at your own hous the last date, that a henne mounting, cast doune all thynges that wer on the table: yet did we your geastes then, not one whitte fume at the matter. The pacience of Socrates.

When in the comedie of Aristophanes entitled, the cloudes, he was with many & bitter wordes, of railling & defamacion, as ye would saie torn, and mangled in peces: and one of the companie standing by, said, doth not this go to your hart Socrates? By Iupiter saieth he again, it greueth my stomacke nothing at all, if I bee snapped at, and bitten with merie tauntes at the staige where enterludes are plaied, no moze then if it wer at a great diner oz bāquet, where wer many geastes. 84. Socrates loze rayled at by name, in the comedie of Aristophanes, entiteled, the cloudes, oz, mistes. The pacience of Socrates.

This custome & vsage euen yet stil endureth emong certain of the Germaines, & (yea, & in England also) that in feastes of greate reſoit, there is brought in for the nones some iesting fole, that maie scoff and iest vpō the geastes, as thei sittē at the table, with the which iesting to be stiered to angre, is accōpted a thyng woche contrarie to all courtesie oz good maner. The custome of diuers places, to haue iesters and scoffers at solemne feastes

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85. He vsed often to saie, that he, whiche moueth his bodie to and fro, with leapyng and daunsing, hath nede to haue an house of large roume, but who so exerciseth hym self with singyng, or talkyng to the same, either standing, or sitting, or leaning, any place whatsoeuer it is, to be sufficient, and wide or lage enough. ❧ By this saiyng, he did allowe moderate exercitacions of the bodie, especially after meate taken: & exercises any thing vaine or full of stiering he disallowed.

Moderate exercitacions of the bodie, allowed by *Socrates*, and the contrarie disallowed.

86. Vnto Socrates, somewhat sharpely and roughlye chydynge one of hys familyare frendes, at the table, as they sate at meate Plato sayd: Had it not been better, to haue tolde him these thinges apart out of cõpanie: To whom Socrates saied againe: and should not ye also haue doone better, if ye had told me this apart out of company, betwene you and me. ❧ He merily and sharpely withall taunted *Plato*, as the whiche in rebukyng hym, did commit the verie selfsame fault that he rebuked.

Merely spoken and nippyngly withall.

In rebuking an nother, to cõmit the self same fault, that one rebuketh.

87. Socrates as he sate emong companie at a table, espiyng a young man somewhat greadily eatyng the flesshe, and euer emõg deping or sopping his breade in the pottage or brothe: Waisters, all that sitte at this table (q. Socrates) whiche of you dyeth his breade

breade in steade of his meate, and meate in steede of his breade: A disputacion hereupon arisyng emōg the companie: (for, it is not I, ye one, and it is not I ye an other) the yong man perceiued the matter, & blushed as rede as fire, and begon moze leasurely and moderately, to feede and eate of the meate.

Immoderate and gredie eatyng, rebuked by Socrates.

Beeyng asked, whiche was the chief dertue of young menne: that thei doe not (saith he) ouer feruently oz angrely attēpt assaie, oz enterpzise any thing. For, the feruentnesse of that age being as hote as coales, will not suffre theim to kepe a meane. To this thyng had Terence an ye and respecte in the yong manne Pamphilus medie, entitled Andria. Simo hauyng espied, that his sonne had fallen in loue with a single woman, named Glicerie, taketh occasion of the matter, with his late fernaunt Sosia, and in processe of communicacion, where Simo would haue Pamphilus, not to ferre to procede in wanton loue of paramoures, no by saynte Marie, saieth Sosia, foz this I thinke in the like of manne, to bee as good a thing as can be, that he attempt not, ne enterpzise any thyng ouermoche.

88. The chief dertue of yong menne not to eagrelie to attempte any thyng.

Terence a Latin Poete, a writer of comedies, & in the fiefte comme Pamphilus.

Letters oz writyng (whiche the moste part of folkes, suppoleth to haue been first deuised and found out, foz helping the memozie) Socrates saied to bee verie hurtfull to the memozie. For in old time, menne (if thei had heard any thyng, worthie to be knowen) thei wrote and graued theiame, not in bokes, but in the harte and minde. And the memozie by this confirmed and made stedfaste, thei kept in their re-

89. Whether letters oz writyng doe helpe the memozy, oz els rather hurte the same.

The exercise of the memozie.

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remembraunce, whatsoeuer they were willyng, and what euery man perfectly knewe, he had alwayes redie with hym at his fingers endes. Afterward the vse of writyng beyng ones founde out, while men put all their affiaunce & trust in bookes, they were nothyng like earneste, to imprinte in their mind, soche thinges as they had learned. By that meanes it came to passe, that the exercise of memorie neglected, and nothyng passed on, the knowlege of thinges was nothyng so quicke, nor freshe as it had been, and eche man knewe still lesse and lesse. For so moche and no more, dooeth euery of vs knowe, as we haue fast imprinted, and doo kepe in our memorie.

After the feate of writing ons found out men trusted more to their bokes, than to their memories.

So moche & no more doth euery of vs knowe as we haue surely imprinted in our memorie

90.

When the time of his dying drewe nere vpon hym, beyng asked of Crito, how his minde was to be buried: O my frendes (quod he) a greate deale of labour haue I spent in vaine. For vnto Crito your frend & mine, I haue not yet perswaded, that I shall more swiftly then any birde, flie from hens, and not leaue behynd me here, any part or porcion of me. Yet neuertheles Crito, if thou shalte bee hable to ouertake me, or if thou shalt in any place come by me, or gette me, burie me, euen how so euer to thee shall seme best: but beleue me, not one of you al shall ouertake me, when I shalbe departed frō hens. Socrates meaned the soule to be the man, and the bodie to be nothyng els, but the instrument or tabernacle of the soule, and therefore those persones to doe like fooles, that take care or thought

The soule passeth out of this worlde, more swiftly then any birde flieth.

The soule is the man, & the bodie the tabernacle of the soule.

To take care how to be buried is foolishnes,

thought how to be buried.

Thelame Socrates was wont to saie, that death is like to sounde slepyng. ☞ And of this, we call in Englishe a sounde slepe, a ded slepe) or els to a long pilgrimage, that is to saie, longe beyng in a straunge countree, from whens at length to retourne home again. ☞ Merie sounde slepyng, taketh awaie for the time, all operacion of the bodily senses, & the soule beeyng departed awaie from the bodie, shall at length retourne againe into his tabernacle, that is to saie, into thelame bodie.

91. Death is like vnto sounde slepyng, or to beeing in a straunge countree.

That the soule shall at length retourne againe into the bodie, not only shalbe at the generalle resurrection, according to our beleefe, but also was the opinion of *Socrates*, of *Plato*, and of their disciples, albeit after an other sorte.

Thelame vsed also many times to saie, that if the vniuersall calamitees of all me, should be gathered all in an heap together and immediatly to eche man seuerallie by himselfe, should bee distributed eguall portions out of thelame heape, it would come to passe, that eche man would rather chose to receiue his owne former calamitees againe, then eguall portion with his feloes out of the common heape. ☞ This maketh against the common maners & guise of men, who grutche and repine, at the state and condicion of others, and whine continually at their owne.

92. If the vniuersall calamitees of all men, were in an heape egually to be distributed, eche man would rather take his owne again, than eguall portion with all his feloes.

He learned to plaie on the harpe, after that he was well striken in age, and that emong children. And vnto soche persones

93.

as meruailled at the same, as a thing verie vnconuenient and foolishe, he saied, that it was no shame nor foolishe thing, for a man to learne those thinges, of whiche he were ignorant. ❧ For, it is turned to no mannes rebuke, to procure and gette soche thinges, as he hath neede of, if thei be wanting, neither in this behalf is to be regarded a mans age, but his neede.

It is no shame for a manne to learne that he knoweth not, of what age soeuer he bee.

94. To haue made a good beginning, is no smal portion of the werke doen

❧ He saied, that to make a good beginning is not a little, but next cousin to a little, or els thus, to make a good beginning, is not a little, but a little more. ❧ The Greke wordes ren thus, εὖ ἄρχεσθαι, μικροῦ μὲν μὴ εἶναι, πολλοστημορίου δὲ, whiche he that translated *Laertius* out of Greke into Latine, hath interpreted in this sēse: that to make a good beginning is not a small matter, but a verie great thing. Albeit the wordes of *Socrates* doe expresse an other sense, in maner contrary. But he meaneth (if I be not deceiued) that, to make a good beginning, is not a little matter in verie deede, but to be little esteemed, or elses make a good beginning, not to bee a little, but to be next doore by a little, or nexte coulin to a little. For, men ought to begin thynges faire and softely, and to proceede by little and little, because that soche persons, as do make moste haste in the beginning, haste commonly (according to our Englishe prouerbe) worst spede toward the ending. So that he alludeth vnto the Poete *Hesiodus*, who biddeth, that wee shall adde a little to a little. The quickenes & pithe of the saying resteth in the Greke vocable μικροῦ,

The more haste the worst spede

and

and παραμικρόν, and the same cannot well be expressed in Latine.

No not yet in Englishe neither. Albeit I

thinke the saying of *Socrates*, to haue this sense and meaning, that to haue made a good beginning or entreance, is not a little, but a little more, or a degree further then a little. That is to say: as good a forthsprede, & assistance towardes the ende of the worke, as if a good portion of the same were already finished. For, according to our Englishe Homere, a thing well begon, is more then halfe done. For, who so hath ones made a good beginning of his worke, shall easily bring the same to his ende, and to his perfection as he would doe. As for alluding vnto *Hesiodus* (as *Erasmus* here taketh it:) I suppose *Socrates* meaned nothing so, at least wise, in this present saying. For, in *Hesiodus* is no such worde as παραμικρόν. Which *Erasmus* interpreteth, *iuxta pusillum*, beside a little, and παραμικρόν is an aduerbe, signifying, *Ferè paulò*, that is in Englishe: almost, or welnigh, so that the saying of *Socrates* maie purporte this sense, and bee thus interpreted, to bee one is entred, is not a little begon, but the whole matter welnigh done.

It was also a lesson of his teaching, that Geometrie ought to be studied, vntil a bodie be sufficiently able, both to receiue or take, and also to giue out, or deliuer ground by measure. I suppose he meaned, that mē ought not to enhance, but landes and possessions moderate, which it might well stande with a bodies ease and commoditee, both to receiue of his auncestours, and also to leaue to his heires. For ouer great possessiōs of lādes, as they be not purchased ne gotte, without moche a do, so they come to the heires handes not peaceably, nor without great trauerse. The quickenes & pithe of the saying, consisteth in the Greke worde γεωμετρεῖν which in signification, is indifferent to the arte of Geometrie, and to matters of landes, or ground in a field. For γῆ, is also in the Greke, named μέτρα

95. ἔφασκε δεῖν γεωμετρεῖν, μέχρι τοῦ ἀντὶς μέτρα δύνηται λαμβάνειν καὶ παρασχεῖν καὶ παρασχεῖν.

what Geometrie Socrates would to be studied & vnderstanded. Ouer great possessions at inconuenients both the owner, & to his heire.

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that is, by measure. For, he would mennes purchases not to extende beyonde the compasse of sufficiencie, but to consist within the boundes of Mediocritee, whereby he repressed the insatiable desire of men, to haue possessions infinite. Albeit, this saying can not well be expressed to haue any grace in the Englishe tongue.

Purchase of landes ought to be moderate.

To a certain persone taking greuously, that he was cleane out of regard and estimacion, at what tyme the thirtie tyrannes had invaded and usurped, the gouernaunce of the common weale: why, hast thou doen any thing (q Socrates) that greueth thy conscience, or repeteth thee? Wherein saying, that it is not to be taken in the euill parte, if a man be despised or made an abiect, by vnhoneste & naughtie disposed persones: and that no persone ought, for any suche cause to mislike himself: but if he haue doen some fault, trespace, or offence, wherefore he should iustlie enoure, the displeasure & indignacion, both of himself and of other honest menne. For, to be misliked of euill persones, is a poincte of high praise and commendacion.

In Athenes 96. the cõmon weale was gouerned by the commons, till that in Socrates time, 30 tirãnes vsurped & toke vpon them, the regimẽt, which tirannes were afterwarde destroied by the policie of one Thrasibulus. Of the nomber of thole tyrãnes were Critias and Charicles, of whõ is made mencion afore in the .20. saying of Socrates.

When him semed that one saied vnto him in his slepe, this verse of the Greke Poete Homerus.

ἡμαθ' μὲν τρίτατος Φθίηφι ἐρίβωλον ἱκοίο.

On the third daie, next after this,
Come to Phthia, and doe not misse:

he said vnto Aeschines, this wale thre daies shall I bee a bedde maiste. Interpretyng & exponning the verse of Homerus, for an answere or declaracion of Gods will and pleasure, and the

97. Socrates knewe and saied, that he should die, .3. daies before by a vision & voice that he had in his slepe.

thyng

thing came euen so to passe. Phthia ✝ was a citee in the region of Thessalia, the countree of *Aobilles. And the frendes of Socrates did what thei could to perswade vnto hym, that he should flee into Thessalia, because he had there many good frendes.

✝ Phthia a citee in the countree of Thessalia the region of Achilles.

*Achilles, was the sonne of Peleus kyng of Thessalia, and of Thetis doughter of Chiron, the moste puissaunt and valiaunt warrior, that was emong all the kynges of the Grekes, at the battaill of Troie.

It was also one of his saiynges, that mē were bounden, to be obedient to the lawes of the citee or chūtree: and wiues to ỹ maners and factions of their housbandes, that thei liue in compaūie withal. ☞ The rule to liue by, and to be ordered by for the wife, is the housbande, whyche wife mueth well and vprighly thy, if her housebande bee obedient, to the lawes publique of the realme. 98.

The rewle to liue by for the wife, is her housbande, if he be obedient to the lawes publike.

He gaue warnyng, that naughtie pleasures of the bodie, ought none other wise then the Mermaides of the sea called Sirenes, to bee passed by, and eschewed of any persone, that maketh haste in his waie toward vertue, as though after a long iourney, had gotten at last a sight of his countree. ☞ He alluded vnto the fable of Vlisses, who stopped his eares with waxe, and by that meanes in sailyng, passed awaie by the monstres of the sea, called Sirenes (in Englishe Warmaides) when he had after his returne from Troie, ones espied the smoke of his countree Itache, mountyng into the aire out of the chimneies. Calliope, one of the nine Muses, and that thei had their abidyng in a certain Ile, betwene Italie and Sicilie, and by the cwetnes of their kynd 99.

He that hasteth toward vertue, must auoide the naughtie pleasures of the bodie, as he would the monsters of the sea.

The poetes fables call the Sirenes, iiii. these three, Parthenope Ligia, & Leucosie doughters of the flood Acheloue, and of Calliope

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gyng, thei allured passengers on the sea, and when thei had theim, slue them. Wherefore *Ulysses* returnyng from Troie, to *Ithaca* his countree, stopped the eares of all his companie with wax, and caused hymself to be fast bound to the mast of the ship, and so escaped from the *Sirenes*, as *Homerus* writeth. And the *Sirenes* for anger and sorowe, that thei wer so despised, tumbled hedlong into the sea, and doe still remaine there.

Socrates of an humblenesse of minde, would not knowlege the laudes and praises that *Plato* attributed vnto hym.

100. When he heard the dialogue of Plato, entitled Lysides, readen, oh lorde in heaue (saieth he) how many lies the young man forgeth on me. ❧ Either for that of his humilitie and lowlines, he would not knowlege the laudes and praises, which *Plato* did attribute vnto hym, or els because he feigned many thynges on *Socrates* in that dialogue.

πῶς ἑαυτὸν δανείζεσθαι

How an euill houlband made borowe money of hymself, to get aforehand.

Magnum vectigal parsimonia. Good houlbandrie is a greate yerelie reuenue to an houlehoulder.

101. Vnto Aeschines, who was sore oppressed with pouertie, he vsed to giue warning and aduise, that he the said Aeschines should borowe or take vsurie of his own self, and moreouer shewed y waies how, that was, by abatyng of his sumptuous fare at his table. ❧ According to the prouerbe: good houlbandrie, and sparyng in an hous, is a great perenuent of yerely reuenues. The moste readie waie to encrease a mannes richesse, is to abate of his charges. ❧ And (as our English prouerbe saieth) hous kepyng is a priuie theef.

Archelaus the son of *Perdicca*

102. Beyng asked concerning Archelaus the sonne of Perdicca, who at that season was esteemed a verie valiaunt and hardie man, whether he iudged hym to bee in perfecte blisse, or not; I can not tell (saieth he) I ne-

uer

ner had communicacion with him. And to the other partie then saying, after that soze o; maner, ye maie aswel doubt of the king of the Persians, whether he be in the state of perfecte felicitee, o; not: yea, what els (q; Socrates) so; asmoche as I knowe not how well learned he is, o; how good and how honest he is. ❧ *Socrates* measured the blissefulnes of a mā, by the verie true good qualitees and vertues of the mynde. This doeth *Cicero* repo;te and cite in the .5. booke of the *Tusculane* questions, out of the dialogue of *Plato*, entitled *Gorgias*.

The state of blissefulnes of a man, cōsisteth i the vertues of the mynde, and not in worldlie thynges.

¶ The saiynges of Aristippus.

Aristippus a philosophier of an excellent wit, & of singular dexteritee: the first and chief of all the disciples of *Socrates*. Who taught Philosophie so; money, as is afo;said. The disciples & followers of *Aristippus* were called after his name, *Cyrenaici*, bicause he came to *Athenes* out of that cōtree.

NExt after the maister, I thinke most congruente to set his owne scholare, that was bothe in age and time first, and in auctho;itie chief of all the others, that is, *Aristippus*: then who, emong al ỳ Philosophiers, ther hath not been any one, either of a moze apt o; readie & pro;mpt wit, in conueighaunce o; casting of thynges, & moze agreable to all maner states, so;tes, o; faciōs of liuing, o; els in his saiynges moze merie cōceipted, within the boundes of honestee, o; moze pleasaūt. Albeeit he semeth not to haue shewed that holinesse of maners, and behauour in liuyng, which all men doe honour and highly esteme in *Socrates*.

Betwene Aristippus and Diogenes the Cynike, there was moche good Cocking, and

I. Betwene *Aristippus* & *Diogenes* was moche good

Rockyng and emulacion.

and striuing, whether of them should win the spurres, and beare the bell, because their liuer of two sondry, and in maner contrary sectes, trades, or professiõs of liuyng. Diogenes called Aristippus the kynges hound because he was a daiely waiter, and gaue continually attendaunce in the Courte of Dionysius the tyranne of Sicilie. Against whom Aristippus on the other side vsed to saie: if Diogenes could behaue hymself, to be familiare with kinges, and daily about theim, he should not neede to eate rawe or grene herbes. Then Diogenes again cõstreyng, saied: If Aristippus had learned to bee contented with rawe herbes, he should not nede to be the kinges hounde.

Aristippus one of the Courte with *Dionysius* the Tyranne of Sicilie.

The countring of *Aristippus* and *Diogenes*.

2. When he had on a tyme, commaunded a Pertrige to be bought, whiche he might not gette, vnder the price of .50. drachmes, that is. 16. s. 8. d. sterling, or there aboute, vnto a certain person detesting and cryeng abominacion on soche riotous superfluitee or prodigall excesse in a Philosophier: why euen thou thy self (qd Aristippus) if the price of a Pertrige were an halfpenie, wouldest not thou buye of theim: When he had answered, yes: and euen as moche & no more doe

A drachme was about the value of a grote sterlyng, or somewhat more.

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doe I set by a merke & fowertie pens (saied Aristippus) as thou doest by thy halfpense. ☞ Thesame thing that the other iudged to bee an abominable poinct of riot, excesse, and prodigalitee: the Philosophier tourned an other waie, to the laude & prayse of dispising money. For, who so is by reason of the continuelle or high price, feared and driuen awaie from buying, thesame doth not serue little by the meane, but setteth moche by the money. But to the estimacion of the Philosophier, no whitte more in valour wer, 30. drachmes, then to the other fewe an halfpenie. Then Aristippus deyng in the desire fulnesse of that gates, nothyng worse then the other fclowe, in the contempte of money, was ferre better.

Aristippus despised gold and siluer.

Who so is drawen from buying, by reason of the high price, setteth not little by the thing but setteth moche by the money.

A right Philosophier despiseth money.

Whē Dionysius had brought for the before hym, three beautifull young damiseles, of light conuersacion, biddyng hym to chose one, whiche soeuer he would of the 3: Aristippus laied hande on theim all, and tooke theim to hym, saiyng: That Paris of Troie had founde it a thing, not a little to his peril, that of three ladies, he gaue preeminence to one, before the other twaine. ☞ And so he brought theim all three vnto the courte gates, and there tooke his leaue of theim, and suffred them to depart, no lesse gentle, quicke and readie in abandonyng, then he had been afore embracyng.

3.

When Eris the Goddesse of strife and contencion, had resseled a longe the table (where all the goddesses were at a banquet assembled) a golden aple with this posie wrytten or engraued aboute it. Bee this giuen to the fairest. Iuno, Pallas, and Venus, all three claimed to haue the saied aple. After moche stryuyng in presence and compaignie of all the Goddes. In fine Iupiter sent Mercurius with thesame three goddesses and the aple vnto Paris the sonne of Priamus, then kyng of Troie, who adiudged the

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the aple vnto *Venus*, whiche *Venus* promised hym in rewarde, that he should haue the fairest ladie, that was on the yearth, of all mortall creatures, and that was *Helena*, the wife of *Menelaus*, then kyng of Lacedemon, whom the said *Paris* stole from her housbande, and conueighed to Troie. And for her begon the battaill of Troie, whereof enlued not onely the bitter destruccion, exterminacion, & death of kyn, & of all his blood, but also the subuersion & desolacion, of the noble cites of Troie, whiche the Grekes burned, not leuyng so moche as one hous standyng.

4. Strato, or after other writers, Plato, said to Aristippus: vnto thee onely is this gifte giuen, to weare bothe the shorte or cutted cape, of a galaunte and ruffleyng courtier (whiche was called Chlamys) and also the side robe or cope of homely & course clothe, soche as the beggerie philosophiers, and none els vsen ta weare. & The same thyng did the Poete *Horacius* note, when he saied.

To Aristippus onely was geuen this gift to bee bothe a galaunte courtier and also a sage philosophier.

Omnis Aristippum decuit color.
All colours, and facions of araie
Became onely Aristippus, alwaie.

Aristippus euermore cõsidered and remembred honestee and comelinesse.

In the Courte of *Dionysius*, he would daunce in purple and crimasin silkes or veluettes, and somtymes he would weare a course pilche, mantle, or cope doune to the foote, but yet euermore hauyng in mynde, what, when, and how, beste became hym, and to doe neither of these thinges otherwise then might stand with honestee, comelinesse, and good facion.

Aristippus 5. Beyng all beraied in the face, with the spetting of Dionysius, he tooke it verie patiently, and to them that fumed at the spite full touche, thus he saied. The silber men,

toke patiently to be spitten vpon, so that he might win Dionisius to the studie of philosophie.

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to take a little Gougeon, doe abide to bee all embrued with the foule salte water of the Sea: and should not I, to take a greate Whale be contented, to be sprincled with a littled spettle of ones mouth? ❧ By the name of a whale, notyng the lyng. whom he did all that in hym laie. with his pacience to allure, vnto the studie of Philosophie. And in deede no small profitee and benefite it is, that groweth to common weales, by the sapience and high knowledge of learned Princes.

No small profitee groweth to commō weales by the sapience of learned princes.

6.

Beyng asked what fruicte he had receiued, of the studie of Philosophie: Marie (quoth he) that I dare to all persones whatsouer thei bee talke boldely, frankelie, and plainly as lieth in my mynd. ❧ For, neither did he feare men of power and auctoritee, nor disdein inferiour persons of lowe degree, forasmoche as he had a minde free, and clere voide, aswell from hope, as from feare. he was no mannes dogwoite, ne in any mannes bondage, nor helde vp the yea and naie of any persone, contrary to that he thought in his owne harte.

The fruicte of Philosophie is that a man dare speake plainly as lieth in his harte.

Aristippus feared no man, nor disdeined any persone.

7.

When certain persones did by the waie of reproche, calle in his teeth, that he liued gentlemanlike, and pallyng deintily, beyng one that profeSSed Philosophie: if that liuer a vice (saieth he) it should in no wise be doen, in the solemne feaSteS of the goddes. ❧ For, in theSame SolemnitieS, men vSen of cuStome, bothe to be gaily and trimmelie apparelled,

Aristippus loued gaie appareil and good fare. Whether in gaie clothing & in deintee fare be any vice.

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led, and also to haue the moste deintee fare, that can bee gotten or dressed. And forasmoche as the Goddes, beeu earneste enemies to all vices, thei would not be appeased, but rather stired to wrath and angre, by soche maner of aultee, if thesame cõteined any spice of sinne or vicisulnesse. Thus in deede he auoided & clene defeacted the cõtumelious checke, but he did not shewe what was best.

8. Philosophiers would liue wel, though there wer no lawes.

Vnto Dionysius demaũding of him, what high thing was in the Philosophers, more then in other men, he said: that if all lawes wer annulled & forbden, yet would we liue still, after one maner rate. The moste parte of people, is barred from offendyng, onelie by preiscripcions of lawes, but a Philosophier accompteth and useth reason in stede of lawes: not dooyng that is vpright and honeste, because the Lawe hath so commaunded, nor refreinyng fro deedes of mischief, because the lawe hath forbidden thesame: but for that he knoweth the one, to be of it self vpright and honest, and the ether of it self, to be abhominable.

Vnto a Philosophyer, reason is a lawe.

9. Plato and Aristippus both wer in courte with Dionysius.

Aristippus and Plato bothe of thẽ were awaiters in the court with Dionisius, But Aristippus abstained not frõ the pleasures of the courte, when thei came in his waie. Plato euen in the middes of all superfluitees, and excesse of the courte, endeuoured to kepe a sobre trade in all behalfes. Therfore, when Plato checked and rebuked Aristippus, for that he was so swete mouthed and

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and drowned in the voluptuousnes of high fare, he asked of Palto, what he thought of Dionysius, whether he semed to bee an honest mā, or not, whē he had answered, ỹ he semed to be honest: & yet he (ỹ Aristippus) liueth moche more delicately then I doo.

There is nothing to the estraric, but that a man may liue taking parte of good fare, and yet liue ver

☞ Therefore nothyng letteth, but that a man bothe maie liue, takyng his part of good fare, and also liue well and vertuously.

Unto Dionysius demaundyng how it chaunced, that the Philosophiers did frette and weare the thresholdes of riche mennes houses, and not contrariwise, he saied: because the Philosophiers doe knowe what thei wante, and the riche men knowe not.

10 trouble.

Why Philosophiers haunte riche menues houses and not contrariwise.

☞ The Philosophiers do know, that without money, there is no liuyng, & therefore thei drawe to soche persones, as been able to giue them, that thei haue nede of. That if the riche men did like well vnderstande and perceiue, that thei lacke and nede wisedome, thei would moche more haut and trede the doores of the Philosophiers houses. For, more miserable is the powertee of the minde & soule, then of the bodie. And so moche the more pietеously beggered, and with extremitee of nede oppressed are the riche men: that thei doe not vnderstande, of how precious and how necessarie a thyng thei be destitute.

Without monie there is no liuing.

More miserable is the powertee of the minde, then of the bodie.

Being asked in what point the learned differed frō the vnlearned: in the same point (saith he) that horses well broken, doe differ

II.

What differēce ther is betwen the learned and the vnlearned.

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ser from the vnbroken. ❧ As an horse not yet broken, is by reason of ignorance what he should doe, and of suttishenesse nothing apt, but all vntoward for any vse or seruice to be put vnto: so he that is forceably rewled, or violently led with affections, that is to saie: with the corrupte motions and sodaine pangues or passions of the mynde (whiche pangues and affections or passions, nothyng but onely Philosophie, maistreth and subdueth) is vnapt and vnmete for all compaignies and facions or sortes of liuyng.

As an vnbroke horse is vnapte to doe any seruice, so thei that bee led by affections, are vnmeete for all compaignies & sortes of liuing

12. When he resorted on a tyme, to a paramours hous of his, he perceiued one of the young menne that were there presente, to blushe as read as fire, as though it was a foule shame for a Philosophier, to sette his foote in to any hous, where bauderie were kept: to hym Aristippus turned, and saied; young man, to entre into soche a place as this, is no shame at al, but not to be able to go out again, in deede that is a foule shame

❧ He meaned that it but a veniall and a pardonable matter, if a man dooe moderately vse the cõpanie of women, not offendyng the lawe. But to be a thyng worthie no perdone or forgiuenesse, if one be as a bondseruaunt, vnder the continuall yoke of filthie pleasures of the body. This saiyng might in that worlde be well taken, when no temporall lawe, nor ciuile ordinaunce did forbid men to companie with harlottes: but now beside the swiftines of makyng a readie excuse of his sinne, there is in it nothyng worthie laude or praise.

That excuse of sinne, that may seme to serue a Gentile, maie not serue a christian man.

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¶ And it was the saiyng of a corrupt Gentile, to whō the lawe of God was no parte of his profession, and not of a christian manne.

To a certain person that had propounded an harde reedle, and was verie earneste to have hym saile thesame, he said: what thou foolishe felowe, wouldest thou have me to loose that thyng, whiche euen beyng faste bounden, setteth vs all werke enough to do? ¶ We found a merye tole in the ambiguite, of the worde loosyng, for the Greke worde, λύειν, and Latine woorde, *soluere*, (whiche soueth in Englishe to loose, or to vnbinde) is indifferent to soliyng a doubtefull question, and to loosyng a man or a beaste, that is faste bounden. And in deede it wer a foolishe pranke, to vnbind & loose a madde manne, or a perilous beast, whiche beyng loosed would doe the more scathe and mischiefe. 13. Merely spoke.

It was a saiyng of his that moche better it is to be a begger, then to be a man without learning, for that the one wāteth onely money, and the other lacketh al pointes to a man belongyng. ¶ He is neuertheless a man that hath no money, but he is no man, that hath no maner knowlege nor learnyng. And yet he that wanteth money, beggeth of soche persones, as he meteth withall, but he that lacketh wisedome, is nothyng bashe in askyng any man counsel to have it on hyre. 14. Better it is to bee a begger, then a manne without learnyng. Soche persones as lacke wisedome will not seeke it.

Whē he had many despiteous woordes geuen him of a certaine felow, he wente his 15. *Aristippus* beyng rayled on

Went his wale, and gaue not a woꝛde again to answere.

wales, and answered not so moche as one woꝛde: but when the railler, the faster that he wente awaie, came still the faster after him, saiyng: why rennest thou awaie? Mary (saith he) bicause thou hast power to speak rayling woꝛdes, and I to choose whether I will heare them oꝛ not. ❧ He did with a merie curste taunt, checke and rebuke the shamelesse facion of the selowe, whiche whereas hymself tooke vpon hym free libertie and aucthoꝛitie, to speake all y euer naught was, would not graunt to an other at lest wise so moche libertie, as to cõueigh hymself out of pꝛesence, & to leaue hearyng ciuill. Foꝛ this voice, why rennest thou awaie? was, as it had been of a manne, laiyng to ones charge, and makyng a quercle foꝛ some iniurie oꝛ shꝛewed tourne doen vnto hym.

To giue place to a railler.

16. A certaine persone of rancour, malice, and greate hatered speaking against Philosophiers, the woꝛst woꝛdes that he had in his bealie, emong other thinges saied also, that he might espie and se theim euermoꝛe awaityng, & as it wer laiyng siege at riche mennes gates. To whom Aristippus said And the Phisicians to, be continuall resoꝛters to the houses of sicke folkes, and yet is there no man that would rather choose to bee the sickeman, then to be the Phisician. ❧ He did finely and subtilly tourne the checke to a contrary purpose, The Philosophiers make moche

Philosophiers hanten the houses of the richemen, as Phisicians doen the houses of sicke folkes.

Sapiẽce is diffined to bee the knowledge of

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moche preathyng of felicitee and perfecte blisse, whiche thei doe wholly reserue and adnouche to belong to a man of a perfecte sapience onely, and to none other, and yet thei be daily and howerly conuersaunt in riche mennes houses, pyllyng for somewhat at their handes, whereby the felow gathered, that the riche men are in a more blissefull state, then the Philosophiers. But *Aristippus* interpreted and declared the Philosophiers thirdly for this entent and purpose, to be continual resorters vnto richemen, because thesame beyng thorowe superfluitie or excesse, and thzough delicious pleasures more foolishe, and more corrupte then any other liuyng creatures, had more nede of the preceptes and holsome lessons of sapience, then any other persones. And a Philosophier is the Phisicia of mindes and soules diseased. And to conclude more nere the state of blisse, it is to be the Phisician, then to be the sicke man: ergo. &c. A philosopher is the Phisician of mindes diseased.

thinges pertening to God & man, or of thinges diuine and worldly, whiche thei that had gotten were called *Sapientes*; that is, men of perfecte knowlege, bertue, & honestie. For of right knowlege consequentlie ensueth honestee of life. Richemen are thzough excesse and delicious pleasures, more foolishe & more corrupte then any others.

On a time when he was in a Ship, sailyng towardes the citee of Corinthus, and a tempest beyng sodainly arisen, made the euery minute of an howre, to looke when the Ship should sinke and be dzowned, Aristippus weared wane of colour, and pale as ashes for feare. One of the passingers, a grosse carle, and soldiarlike felow, and one that loued no Philosophiers, espying and marking thesame, as sone as the tempest was laied again, begun prowdely to cocke and crowe, saying: why do ye Philosophi-

17. *Aristippus* beyng in ieoperdie of death feared & weared pale.

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ers, whiche are euer preachyng & teachyng that death is not to be feared, yet neuerthe lesse loke with pale faces, by reason of feare in tyme of perill and ieoperdie, and we beyng men vnlearned, are in no feare at all: Aristippus answered: Mary bicause thou & I doe farke & feare, for a soule or life of vnguall valour. ❧ *Aulus Gellius* addeth this to it, I feare perishyng of the life of *Aristippus*, and thou fearest not iesyng the life of a knaue: which woordes yet for al that, be more full of galle, then to be conuenient for *Aristippus*, whose vrbanitie and merie conceipted woordes, are not of so poynaunte a sorte. We feare not the harme takyng of thynges of verie small valour, whereof cometh the Latin Prouerbe, *Hydria in foribus.* * A steue or a canne in the doore. For, this respect *Aristippus* found a merytoie, that the other felow chaunged not colour: not for that he was of a better stomacke and courage or of more hardinesse in time of perill, but bicause forasmoche as he was a felow of no price, but a villaine and a rascall, and hab a minde or soule, clere void of all vertue, it should haue been a small losse or none at all, if he had turned vp his heeles and perished. A man of profounde learnyng, and highly endued with sapience, perisheth not, but to the more losse and dammage of the common weale.

A great difference betweene the lot of a Philosopher, and of a perfecte.

We feare not harme taking of thynges of small valour.

Hydria in foribus A steue or a canne in the doore, is a Prouerbe, by whiche *Aristo*kes and other auncient writers, bled to signifie a thyng vile and of small valour that no manne would attempte to purloine or steale, or if any did, there were no greate losse in it, forasmoche as any other of like sorte, might be euery where gotten for an halfe penie or lesse. And because it was a thing of so small price, & an yeathe pot loosde in a bodies doore, no thefe or false knaue, would stoope to take vp, nor set his minde to conueigh it away. But ouches and pearles with other like thinges dooen to the felows studie how to come by. As for a pitcher euery bodie maie (without any feare of stealing suche ill pleasd) in the open streete. So writeth *Plutarche*, that the Dyers, whiche

whiche by them selues will catche & take holde of reche bodies gouer-
euery man neglecteth and passeth by, but Vines and Olines, no man
but desireth & will seke for. *Seneca* also in his Epistles, writeth in this
manner. Many persones dooe passe by thinges that lien open, but for
thinges lyeng hidden in secrete corners, thei will make narrow serch.
Thinges curiousslie and surely sealed, or fastie locked by, doe sate to
theke, come steale me. It semeth not worthie taking vp from the ground
whatsoeuer lieth abrode. And thinges leyng open, a breaker of house
will not sodie his handes withall: but to breake into secrete corners,
is sette all his minde and desire.

To a certain persone making his vaut, that he had very good sight in sondrie facul-
tees or disciplines (as though he had learned, all that might bee learned) Aristippus
said: like as, not those persones that eaten moste meate, and dooe by good digestion
voide the same again, be in better health of bodie, then soche as take that is sufficient
and no more: euē so, not thei that haue had moste varietee of reading, but soche as haue
read thinges profitable, are to be accompted good studentes, and men of learnyng. 18.

Varietie of learning and reading, diuerse bookes maketh not a learned manne.

He gaue a verie greable checke to those persones, who with troblesous or inordinate, and vnmeasurable reading, poure their throtes and beanes thastyng full, and doe not conueigh into the bottome of the minde or harte, soche thynges as thei read to liue therafter, but doe onely late it by and touche it in the memorie, by reason whereof in the ende, thei doe neither any thyng encreased, or forthered in cunnyng, nor yet any thing amended, or bettered in their liuyng.

A certain orator had in a court of iustice, 19.

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made a plea in the defence of Aristippus, beyng there personally arained, and preuailled in the matter of trauerse. And whē the same orator, as auaūcyng his art of Rhetorike abone Philosophie, saied what good hath Socrates doen thee o Aristippus? This profite haue I gotten by Socrates (saied he again) that the Oracion, whiche thou hast made in my defense and commēdacion, hath been true. ❧ The orator had defended hym, as beyng a right honest man, and innocent in the matter ỹ was laid to his charge. And, that euer he was a man of soche sort, as he was by the orator reported for, had been the act of onely *Socrates*, whose scholare he was in Philosophie. It is no part of an orators plaie, to make that a man be of perfect honestie and vertue, but that he maie appere to the iudges to bee soche an one, although in verie deede he be not so. Then a thing of moche more excellēcie it is, ỹ the philosophier dorth performe, then that the orator can do.

Philosophie is of more excellente dignitee then rhetorike

20. His doughter, beeyng named Areta, he brought vp and enstructed with holsome doctrine, and preceptes of vertue, accustoming her in al cases, to refuse and renoūce whatsoeuer passed ỹ boūdes of mediocritee. ❧ Because in euery thing measure is chief and principall, & in a woman it is a point of most high vertue, to rewle the sensuall lustes & appetites.

Areta the doughter of Aristippus.

Measure is in all thinges a treasure.

The chief vertue in a womā.

21. To a certaine persone demaundyng in what

what behalf his sonne should at length bée the better, if he should bestowe the labour and coste, to set him to schoole: though nothing els (saied he) yet at leste wise at Maie games and opē sightes, there shall not one stone set his taile vpon an other. ❧ In old time the places, where open sightes and shewes of games were exhibited, were made circlewise round about with settles or benches of Marble, stairewise one aboue an other, on which the people sat and beheld the games and sightes. And a stone, thei commōly called. ☞ Euen as we also do) a felow that had neither learnyng, nor good vtterraunce of tongue.

What auantage children getten by going to schoole.

The fashion of stage plaies in old time.

A person voide of learning and sufficiens but because, differeth nothing from a stone.

A certain man was in hande with Aristippus, to take his sonne to schoole to hym, but when the Philosophier required in reward for his peines of teaching, 500. drachmes (☞ whiche was about the sūme of x.li. sterling) The other partie being clene discouraged, with the greatnesse of the price, saied: for lesse money, or better cheap then so, might I bute a bondman, that should doe me tall and hable seruice: but here now (q Aristippus) thou shalt haue twain. ❧ His mening was, that with the same summe of money, which was to be paied for one bondman, he should purchace bothe a Philosophier, that should stand him in good steed, and also a sonne obedient to his father. He did exactly checke the iudgemente of the

22.

The peines of teachyng, is worthie great wages.

f.v. common

Worse parte of

Moste parte of men giue more wages to their horse keepers, thē to the good gouernours vp of their children in learning and vertue.

23. Why Aristippus tooke money of riche folkes.

The due and right vse of money.

Aristippus did not spende money, but vpon thinges necessarie.

commō people, who in no behalfe are greater haters and niggardes of their purse, then in prouidyng to haue their children well and vertuously brought vp in learnyng and maners, and doe bestowe more cost on keepyng or dressyng their horses, then on the good guidyng and orderyng of their sonnes and doughters.

Being reproued for that he was a taker of money of his frendes, he said, that he did not take any soche money, to thentent and purpose, to conuerte it to his owne vse and cōmoditee, but that thei might learne vpō what things money ought to be bestowed.

¶ For, the moste part of riche folkes casteth awaie their money, either vpon horses, or on buisie and sumptuous buildynges, or els other riotous waies: whereas it ought to be giuen in almes to good and honest men, if thesame be in nede. Yea, and a manne maie an other waie also vnderstand & applie this sayyng. *Aristippus* did not spend any money, but on thinges for his liuyng necessarie, and therefore he toke rewardes of richemen, to declare plainly vnto thesame, the right waie to apply it to good vses, and that could he not do, onelesse thei had founde vnto his handes, wherwithal to doe it: as he that hath an earnest desire to learne the fearte of writyng, findeth and deliuereth paper, penne and ynke, to the partie that shall teache hym.

24. **To a felow layyng vnto him, in the waie of reproche, that in a cause to his owne persone apperteinyng, he had with money hired**

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red the help of an Oratour, to plead for him at the barre, he saied: why, that is not so greate a wonder, for when I would haue any Supper dressed to, I hier a Cooke.

The other parties minde was, that it should appere, the Oratour to bee of more excellencie or dignitie. then the Philosophier, for this pouncte, because the Philosophier gaue money to haue his helpe, and he turned it cleane contrary, notifying him to be the inferiour, and of lesse dignitee, that is hiered. For the office of an Oratour, or a man of Lawe, is of a more base sorte, then to become a Philosophier.

a Philosophier to bee of more excellencie and dignitee, then an Oratour.

He was on a tyme bidden this and that 25.
to talke out of his bookes of Philosophie. And when Dionysius wondrous earnestly and instauntely required hym thereunto, beyng at that time verie euill willing and lothe to medle, he saied: it is a fonde and a mad thing, if ye desire me somwhat to saie in Philosophie, and yet your self wil teach me, and appoinct when my most opportunitee and occasion is to speake. He meaned that one of the chief pouncttes, to a Philosophier belongyng, is euen this, to knowe what times it is most meete to speake, and when not to speake. But he that maketh request to heare any one thyng or other, out of Philosophie, declareth that he would learne Philosophie, of the Philosophier. On the other side againe, he that would constrain a man to speake, whether he be disposed or

The Philosophier self, best knoweth when to speake, and when not.

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or na, sembleth and pretendeth to bee maister or superiour in learnyng, to the Philosophier self, in that he taketh vpō him, to haue better knowlege of the due & conuenient time when to speake then the very Philosophier in deede. The king beyng for this aunswere of Aristippus in an high fume commaunded hym to sit in the lowest place of all, at the table. Aristippus in this case nothyng discontented, saied in this maner: Sir king it is your pleasure (I perceiue) to nobilitate this place, and to make it honourable. ❧ Signifiyng not the place to make the man of ielle dignitee, but of the worthines and honestie of the persone, moche honour to redounde and growe vnto the place.

Not the leiue place maketh the man of ielle dignitie, but of the worthinelle of the persone, moche honoure groweth to the place.

26. A certain feloe standing highly well in his owin cōceipt, for his cunnyng in swimming, Aristippus could not abide. And art thou not ashamed, said he, with soche a sautie and presumpteous braggue, to bost thy self of those thinges, which been naturall propertees of the dolphin fishes. ❧ It had been more pretie & fract, if he had saied, of frogues It is comely for a man, to glorie and braggue of soche thinges, as bee naturall for a man onely to doe. And nothyng is more agreable with the nature of man, then to excelle in reason, wisedome, and discreciō. There is no man so expert a swimmer, but that in this feacte & quaintee, he is ferre passed and ouercomed of the Dolphin fishes.

It is a foolishe thing for a mā to bost himselfe, of soche feactes as other thinges cā of their natural propertie doe beter then he.

The dolphin fishes haue a propertee to swimme about the water, and thei are delited in the melodious armo-

nie

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ste of muſicall inſtrumentes. Thei beare notable loue towardes maryners, in ſo moche that diuers of them haue caried children aboute, and ouer the ſea daily of courſe and cuſtome, as we read in Cicero, in Plinius, in Iulius Cellius, and in other writers.

Beyng aſked in what thing a manne of perfect ſapience, differed from a man voide of all learnyng and knowlege. Sende one of either ſorte naked, ſaied he, vnto menne vnknowen, and thou ſhalt ſee. By the ſignified that a man indued with ſapience, carrieth about with him, wherſouth to commende himſelf, and to be welcome vnto al maner perſones in the worlde. If therfore ye ſhould ſende a learned mā and a perſone vnlearned, either of them as naked as euer thei were borne, into a ſtraunge countrie, where neither of them bothe haue any acquaintaunce: the ſapiente man vtteryng and ſhewyng forthe, the treaſures of his high knowlege and cunnyng, ſhould anone finde and get bothe money and frendes, the other not hauyng a raggue to hang about him, ſhould be ſcorned and laughed at, as a Jacke of Bethleem, and ſhould hardly eſcape to periſhe and dye for hounger. 27.

What difference there is betwen a learned man and a perſone vnlearned.

To a felde making his boaſt, that he could drinke moche, & yet not be dronken: what wonder is it thou talkeſt of, ſaid Ariſtippus, ſeyng that euery mule & horſe doth the ſame. 28.

Boaſte of drinking is vayne.

A certain perſone laied vnto the charge of Ariſtippus as a vice, that he kept company with a common ſtroumpet. Whom he cōfuted with an inductiō, ſoche as Socrates commonly vſed, in maner as foloweth: go 29.

to

tel me this, doest thou thinke it to make any matter, whether a bodie take an hous, which many haue inhabited, or els an hous whiche no manne hath afore dwelled in? When he had said that it made no matter: what saied Aristippus, doeth it any thyng force, whether one be a passinger, and doe saile in a shippe, that hath carried a greate nomber aforetymes, or els in a shippe that hath caried none? When he had saied naie to that also: what matter of force is it then (q he) whether a man haue to doe with a womã, that hath bestowed her self on many sondrie persones afore, or els vpõ none at all? ❧ This saiyng also might be (as a thing merily spoken) accepted emong thẽ, in whose opinion, simple fornicaciõ was not reckened for a sin.

30. When he was taken vp, and reproched of a felon, because that being the disciple of Socrates, he was (contrarie to the vsage of Socrates) a taker of money for his teaching of Philosophie: I doe that (q he) not without good cause why. For vnto my Maister Socrates, a greate nomber of riche and welthie frendes, did sende bothe Wheate and Wine, of the whiche, his maner was to reserue a small portion for his necessary occupiyng

Why *Aristippus* was a taker of money, for teachyng his Philosophie, more then *Socrates* was.

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occupiyng, and the residue to sende backe againe. In deede he had to his stewardes, the greatest gentlemen of all the Athenies and I haue none other stewarde, but myne owne bondseruaunt Eutychides, whom I bought with my money. ❧ Wherein he notified that he did set euen as little by money, as did *Socrates*, but that *Socrates* had frendes of more bountie. By this colour might some persones excuse them selues, euen now of dates, professyng outwardly in wordes, exceedyng greate contempte of golde and siluer, whereas thei haue right good store of money lyyng in the handes, and custodie of their frendes, that forreniers, thei had bounteous stewardes and procurours, for all their necessarie store of food & viādre, but that now thei should make ful many an hūgry mele, if thei had not a good summe of money in one place or other laied vp in store.

Eutychides the seruaunt of *Aristippus*.

The excuse of some persones, that in wordes professen contempt of money, and yet haue money enough lyyng in store in the handes of their frendes.

The reporte goeth that Aristippus was a customer of one Lais, a very notable misliuing woman. For whiche matter, whereas he had a verie ciuill name aboue emōg al the people, to a felow obiecting vnto him that beyng a Philosophier, he was at the becke and commaundement of Lais. Naie Mary (q he) Lais is at my commaundemēt and not I at the commaundement of Lais. ❧ Signifiyng that it was no matter of dishonestee, now and then to take pleasure: whiche at that season was thought lawfull, but to bee as a bondman, and to be wholly gyuē thereunto, wor-

Aristippus a customer of *Lais*.

Lais the harlot of *Lais* was a strūpet dwelling in *Corinthe*, vnto whom for her excellent beautee resorted many richly louers out of al partes of the countree of Greece, but no manne had her pleasure on her except he gaue her owne asking whiche was verie greate.

this

thie to be rekened in the nomber of things shame full and abominable.

32. At an other season, to a felow laiyng to his rebuke, that he was ouer deintie of his mouthe and diete, he did with this reason giue a stopping sittre. Coldest not thy self (q he) finde in thy harte, to buie of the same kind of meates or dishes that I doe, if thou mightest haue theim for a dandipzat: And when he, that would nedes shewe himself to bee a despiser of all delicates, had thereunto aunswered, yes: then doe not I, saied Aristippus, so earnestlie minde or tender sensualitee, as thou doest auarice. For, he would fain haue vied as delicate fare as *Aristippus*, if it would haue come of free coste, or for a verie little money. In the same wise doen certain nacions, laie vnto the Germains quaffyng, and to the Englishe men, gourmaundyng and eating while the bealie will hold, whereas there bee no greater rauener or gluttons in the worlde, then themselfes, if at any tyme soche thaunce doe fall, that thei maie of free coste eate and drinke their fille. Then more couetous are those nacions, and not more temperate or sober of diet. Verie moche like vnto this, it is: that I shewed of the pertrige afore, in the second saiyng of thissame *Aristippus*.

Many that pretende the contempte of delicates, would fare of the best if thei might of free cost, or for a little money.

The Germains are noted of moch drinking and thenglishemen of moche eatyng.

Couetousnes oft times begileth the bealie.

33. The receiuer generall and treasourer vnto Dionysius, named Simus, a Phrygian borne, shewed vnto Aristippus his mainor place,

Simus the receiuer generall and treasurer to *Dionysius*.

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place, being in euery corner verie neat and clene, yea, euen the very floze couered and checker wise sette, throughout with square pauyng stones of greate price. Aristippus, whē he had well loked about, and vewed euery thing, voided the spetle of his mouth euen full in the beard of Simus: and to the same Simus highly fuming at the matter, he excused hym self by this colour, that he could espie no place ne thyng in all the whole hous, moze meete to receiue the filthie dzeiuill oz spattreyng of the mouthe.

Aristippus spet ted on the eui fauoured face of Simus.

☞ Notyng thereby, ỹ in the whole hous, there was nothyng moze lothsome to beholde, oz moze vncleane, then the face of that barbarous felowe, whereas that part of a manne ought to be moste cleane of al. Albeit this saiyng is moze like to bee of some Cynike, then of *Aristippus*, how so euer it is fathered on hym.

The face ought to be the most clene of all the partes of the bodie.

Being on a time delited with a notable swete smel, that was about a delicate felow thus he saied, now a mischiefe on the backes of these naughtie & wzetched muttonmungers, that haue bzought suche a singulare good thing as this, in slaunder & infamie.

34.

Many good thinges be reiected through the faulte of leude persones vsing the same naughtelie.

☞ Myenyng, that a greate nomber of thynges of themselues good, be abandoned and reiected from honeste mennes occupyng, through the faulte of other leude persones, who putte the same thinges to euill vses.

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35. Beyng asked the question, how Socrates ended his life: euen so as I would wish to doe, saieth he. ❧ Meanyng that soche diyng is rather to bee wished for, then any kinde of life in this transitorie worlde. Neither was it possible for him in few wordes, to describe a more blessed maner of diyng. The pith of the saiyng consisteth in this poinct, that the Philosophier aunswered an other thyng, then the demaunder looked for. The one asked his question of the kinde of death, that is, whether he had died of some sickenesse, of a sword by poisone, or by brakyng his necke, by reason of some fal frō an highplace: the other thinking that matter to be of smal force aunswered that he had made a blessed, a perfecte, and a vertuous ende.

Aristippus wished to die no waise then Socrates had dooen.

He forceth not what kynde of death he haue so he dye verteously.

Socrates made blished ende.

36. Polyænus the Sophiste, beyng entered into the hous of Aristippus, when he espied there, women gorgeously apparelled, and a feast of high prouision and furniture, begon to reproue soche great excesse in a Philosophier. Aristippus making as though he had not marked that chiding, within a while said vnto him: maie ye finde in your harte, to take paines at diner here with vs for this ones: When the other had aunswered, that he could be contented so to do with all his harte: why finde ye fault at it then, qᵖ he? For ye seeme not to reproue the table for the dentie fare, but for the coste.

Polyænus a Sophiste.

Many that reproue dentye fare & delicates can well tyrd in their hartes to take parte of the same.

❧ For

For, if the feaſt had for this pointe miſliked him, that it was ouer delicate he would haue refuſed to be one of the geaſtes. And as for the ordinaunce to allowe, and with the charges of the ſame to be offended or diſcontented, ſeuerely to bee a poinct, not of one that abhorreth exceſſe of meat and drinke, but of a niggarde, and of one that is lothe to ſpende any money.

To allow ſ
Eare, & to bee
fended with
the coſt of t
ſame, arg
not a mar
bee abſtere, b
lothe to ſpe
money.

It is vneth beleeuable that Bion reporteth of hym, when his ſeruaunte bearyng money of his, as he trauailled in a iourney was ouercharged with the heauie burden of the ſame, he ſaid caſt away the ouerplus and carrie that thou maieſt with thin eaſe.

37.
Ariſtippus a
pyſee of gol
and ſiluer.

Trauaillyng by ſea on a certain tyme, after that he had due knowledge, that the ſhippe belonged to Pirates and rouers on the ſea, he laied abrode his golde, and begō to tell it, and anon after ſodainly let it fall ouer boorde into the ſea for the nones, and then gaue a greate ſigh, ſembleyng that it had fallen out of his hande vnawares, and morbe againſt his wille.

38.
Ariſtippus ca
his golde ſ
the ſea.

By this ingen or ſubtile deuiſe, he found meanes to ſaue his owne life, when the matter and occaſion why to kille hym, or to trie maiſteries with hym for his money was ones taken awaie from the Pirates. Some writers there bee, that reporten hym to haue ſpoke theſe wordes alſo. Better it is that all this geare be caſt awaie by Ariſtippus,

Better that
ney bee caſte
keys by a m

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hen amã to be
aſte awaie foꝛ
noneis take.

then Ariſtippus to periſhe, and to bee caſte awaie foꝛ this geares ſake.

39.

phy *Ariſtippus*
efte *Socrates* &
vent into Si-
lie.

Vnto Dionyſius demaundyng, why Ariſtippus was come into Sicilie, foꝛſaking Socrates, he aunſwered: Marie to the ende that of ſoche things as I haue, I maie giue you parte, and of ſothe thinges as I haue not, to take parte with you. ❧ There been that repoꝛtẽ hym in this woiſe to haue anſwered. When I wanted ſapience, I reſoꝛted vnto Socrates, and now becauſe I want money, I am come to your grace.

40.

riſtippus chid-
ẽ of *Plato* foꝛ
ying diuerſe
ates at ones,
hat he aun-
wered.

Ariſtippus vnto Plato chiding with him foꝛ that he had bought a great deale of fiſhe foꝛ one Diner, he aunſwered, that he had bought it all foꝛ an halfpenie. And when Plato had thus ſaid: of that pꝛice euẽ I my ſelf could haue founde in my harte to haue bought it: ye ſee then O Plato, qꝺ Ariſtippus, that, not I am greate to haue plentee, and varietee of ſondꝛie cates, but your ſelf to beare greate loue to money. ❧ Certain ſaiynges inothe like vnto this, been afoꝛe recited.

lato loued mo-
ie better then
riſtippus loued
ood fare. In
he 2 in the 7.
nd in the .32.
ayynges of *A-*
ſtippus.

41.

egina was a
oodly citee ad
acent vnto *Re-*
ponneſus, not
erre from the

The ſame man in the citee of [a]Aegina at the ſolẽne feaſtes of [×] Neptunus, had to doe with [b] Phryne a milliuyng woman there. And when a feloꝛ had caſt him in the noſe, that

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ỹ he gaue so large monie, to soche a naughtie drabbe, who sticked not to let beggerie Diogines the Cinike, to haue parte of her bodis: Aristippus in this maner answered: I giue her money, and many other gaie good thinges, to haue my pleasure on her for myne owne part, and not to the intent, that no man els should. ☞ This is lefte in writyng of the said *Phryne*, that although she was a passyng faire woman, yet was she as cõmon as the cart waie, on who soeuer came, without preferring or choice of this mã or ỹ mã, whether they were riche, or poore, shewing her self disdainfull & cete towardes no persone, come who would. To this had the poete *Horatius* respect in thus saying.

Me libertina, nec vno contenta Phryne macerat.

I frette and pein with burnyng loue
Of Phryne, who this other daie
Out of her bondship did remoue,
And now is common, as carte waie.

hauens moat
called *Pyraeeus*
and it stode eu
directly against
the countrée o
Attica, and th
soze was of a
certain *Athen*
ens called *Lipp*
tudo Attice, th
is the bleryn
of *Attica*. For
the goodlinesse
of *Aegina* did
moche disgrac
the beautie o
Attica, and da
as ye would
saie: did owne i
Some giue th
name of *Aegin*
to the whose d
* *Neptunus*, *Iu*
piter and *Pluto*
were three bre
thren, and son
nes of *Saturnu*
gotten vpõ *Op*
the ssster & wi
of the same *Sa*

turnus. That so diuided the regions, that *Iupiter* should haue vnder his dominion, the high countries, *Pluto* the lower countries, and *Neptune* the Iles and the seas. We here of the poetes haue feigned *Iupiter* to be the God of heauen, *Pluto* of helle, and *Neptune* of the waters. In honor of *Neptunus* were yerelie celebrate in the Ile of Corne of *Aegina*, certain solemnities, whiche were called *Neptunalii*, of *Neptunus* his name and by an other name *Salatia*, of *Salum*, the Sea.

Phryne was an harlot of excellent beautie, but so common that she refused none, whatsoeuer he were: and (as occasion serued for her mercate) she customablie resorted to all places, where any solemnitie of Saeres or martes, or any other occasion of greate haunte and resort was. Albeit her moste dwelling was in the cites of *Athenes*. She is moche

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mencioned, not onelie in the Poetes and Historiographers, but also
in sondrie places of this present worke.

42. Diogenes in this maner rebuked Aristippus, for hauyng to doe with Phryne: O Aristippus, thou art a greate medler with this woman, beyng a stewed strumpette, and therefore either plaie the deggue as I doe, or els leaue soche factions, as thou doest vse. Aristippus by induction in this wise, shifted hym of. Diogenes seemeth it vnto thee, a thyng to be abhorred, that a manne should dwell in an house, whiche others afore tymes haue inhabited? When he had saied no: what (said Aristippus) is it shame to saile in a Shippe, that hath afore tymes caried a great nomber mo? When that also he had denied to stande againste reason: why then doest thou suppose it to be vnreasonable (q he) to isigne with a woman, of whom a greate nomber of persones, haue afore had their pleasure. ☞ This is a recitacion mencioned, sauyng that *Athenaeus* doeth in this maner and some tell the tale.

Aristippus reburked of Diogenes for keping company with Phryne the harlotte.

...ore in the. 22 ...yng. Athenaeus a Greke historiographer.

43. When he had lost a wonderfull pleasaunt mainour place, with al the appurtenaunces, vnto a certain persone earnestly lamentyng thesame his pietous chaunce, he saied: what, doest thou not knowe well enough,

...istippus a mā ...good possessions & landes

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enough, thou hast but one little poore house with a small piece of lande to it, and that I haue yet three whole lordshippes left: whē the other partie had therto graūted, he said: why do we not then rather lamēt thy case? meaning that it had been an vnwise part of hym, rather to take sorowe for that that he had lost, then ioye and comfort of that that was leste.

When a man hath lost anee part of his ca[r]e, he shou[ld] take comfort of that, that [is] leste.

To one that by the waie of opposyng hym, asked this question, arte thou euery where? I leese no freite money then (q he) or I spende no freite money in waste, if I bee in euery place. *Aristippus* with a mocke alone, wiped awaie the Sophisticall question, whether one and thesame bodie, maie at one time be in diuers and sondrie places at ones. When he answered, that so beyng, there was no perill of lesyng his freite money, or of spendyng freite money in waste. For he leseth his freite money, who when he hath paied his money, is not carried thither, as his desire is. It maie, by learyng cut the negacion, bee taken in this sense also. Then haue I in my daies lost some freit money, or then haue I spent in waste, and haue loste mothe good money giuen here tofore for freite or hote here.

44.

whether one & thesame body may be in sundry places at ones.

As though he should haue said: one body maie be in mo places then in one at ones, I haue many a time in my daies paied money in vain, and haue like a foole spent money in waste, to be carried ouer sea in a shippe, from one place to an other, forasmoche as I was there alreadie before I came.

The meaning & sense of ỹ words of *Aristippus* in so saying, (as I vnder ỹ correccio of *Erasmus* take it) was: I lese no freite money &c. I call alwaies no freit mo-

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hey then. &c. That is, I spend no treite money then. &c. For he leeseth his money that spendeth, when he hath no maner nede nor occasion to spend it. And he that is alreadie in euery place where he would bee, nedeth not to spende money, to bee carried thither. As if he should haue saied to the feloe: If one bodie maie bee in all places at ones, thou maiest be assured, I would not bee so madde as to giue treite money, when I wer disposed to take shipping, & to go ouerlea frō one place to an other

45. Aristippas was nothyng greed to take a blanke in disputacion.

Beyng confounded and made blanke, in a disputacion of a certain felde that was saucie & presumpteous, but thesame a furious ragyng feloe, of no more witte then a beaste: when he sawe him hoppe and fett his gambaudes for ioye, and swellyng in pride, by reason of that victorie. In dede, q he, I go awaie confounded, but yet like to slepe this night more swetely and soundly then thy self, that hast put me to this bläke

Onworthfullie spoken.

46. Helicon Cyzicenus a Philosopher of Athes, excellyng all the Mathematicall sciences, in the same time whē Plato was.

Helicon of the toune of Cysicus a philosophier in Plato his tyme, had prognosticate the eclipse of the Sunne: who after that it had chaunced, according to his prognostication, had of Dionysius a *talent of siluer in reward. Then saied Aristippus to the rest of the Philosophiers: I also haue a right wonderous thyng that I could prophecie. Thei hartly desiryng him thesame to vtter: I prophecie (q he) that Plato and Dionysius wil erre many daies to an ende

Dionisius offended with

breake

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breake a straws betweene them. ❧ For he had alredie perceiued the king now a good while to keepe his mynde secrete, and to dissemble his angre and displeasure, conceiued against *Plato*. *Plato*, long ere he would shewe it outwardlie.

℣ *Cyzicus* or *Cyricum*, an Ile in *Propontis*, hauing a waie to the mayne land by 2 bridges, & hauing also a citie of the same name, with walles, castles, and toures of marble stone, as faire and goodly as might bee, and in largenesse, compace and amplitude, liable to compare with the chiefe cities in all *Asia*. It was so named, by one *Cyzicus* sometime kyng there, whom *Iason* vnwares slewe. It was also a citee of great power, and indifferently set, either for peace or warre.

*A talent of siluer, the Frenche interpreter following *Budaeus* doeth translate, fiue hundred crounes, whiche after the rate of fowertene grotes the croune, amounteth to the summe of one hundred and fowertie pounds of our currant money.

He said, this in the maners and facions of men, to be the worst thing that was possible to bee, that in publike sales they poore narrowly serche pottes and pānes, ere they will buie them, and will not serche and examine the life of soche persones, as they matche to themselues in frendship, and entiere familiaritee. 47. Frendes ought to bee tried, ere they be receiued into familiaritee.

❧ And yet a moche higher vtilitee and profite, redoundeth to a man of faithfull frēdes, then of pottes or pannes: and a moche greater losse and disauauntage, except he chose of the right sorte, soche as should be. A greate disauauntage, if a man chose not his frendes of the best sorte.

When Dionysius at a banket, had cōmaunded that all the companie should addresse themselues, to maske ech mā in purple. 48. Purple in olde tyme, was for the wearing of none, but kynges & princes.

❧ And purple in those daies, was for the wearyng of none, but kinges and princes, where now it is cōmonly taken vp with euery Sowter and

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Plato refused to daunce in purple at the request of Dionisius.

Cobler. Plato refused to doe it, rettyng for his purpose theſe metre verſes, out of ſum Tragedie.

Οὐκ ἂρ δυναίμην θῆλυν ἐνδύναι στολὴν
Ἀρρην πεφυκὼς, καὶ γένους ἐξ ἄρρενος.

To bee diſguiſed in womans clothyng, is vnkitte for a man.

My harte abhorreth, that I ſhould ſo
In a womans kirtle, my ſelf diſguiſe,
Beyng a manne, and begotten to
Of a mannes proſapie, in manly wiſe.

Ariſtippus refuſed not to daunce in purple at the bydding of Dionisius.

But Ariſtippus made no courteſie at the matter, but being dreſſed in Purple, & readie to goo to dauncyng, he pronounced theſe verſes, without any ſtudie ſodainly.

Καὶ γὰρ ἐν βακχεύμασιν
Ὁ νοῦς ὁ σώφρων οὐ διαφθερεῖ σεται.

Nothing can corrupt a mind wholly dedicat to Vertue.

Euen emiddes, the furious ragyng
Of ſacrifice doen, to the God Bacchus,
A minde, wholly addicte, to ſober liuyng
Will not be corrupt, ne made vicious.

49. As he was making ſuite and interceſſion, on a time to Dionyſius, in the behalfe and fauour of a frende of his, and the king would not heare his ſuite and petition, Ariſtippus fallyng doune flat on the ground before him, begun to embrace and kiſſe the kinges feete, and by that meanes at laſte, obteined

obteined his purpose and request. And whē certain persones, reproued the same fact of his, as more vile and more humble then was comly for a Philosophier, I am not in the blame (q̄ he) but Dionisius, which hath his eares standing in his feete. ❧ A wittie like prompt and ready in all assaies, aswell to doe as also to excuse any thyng whatsoeuer it were.

wittyly spoke Dionisius had his eares in his feete.

Aristippus a man of a pollynge readye witte, aswell to doe as to excuse any thing.

50.

In the coūtree of Asia, he was attached by Artaphernes the high capitain, or liue-tenaunt generall there, vnder the kyng of the Persians. And at the same present seaso, when one demaunded of him, whether cuē there also, his old accustomed stoutnesse of harte failled him no more, then it had been wōt to doe. Foolishe dawe (q̄ he) as though I haue at any time in all my life been, of a better courage or stomacke, then euen at this presente houre, that I muste speake to Artaphernes. ❧ Merely this thyng, by the benefite of philosophie, was rated in hym, that he stode in drede of no mā liuyng, but would be frāk and free with euery persone, to saie his mynde.

Artaphernes liuetenaunt generall in Asia vnder the kyng of the Persians.

Aristippus was exiled in Asia by Artaphernes.

Aristippus stood in no drede of no mannes liuyng.

51.

Whole persones, who beyng furnished with the liberall studies of humanitee & of the tōges, did slouthfully neglect the study of Philosophie Morall, he likened to the woers of Penelope. ❧ For their entred loue

Suche as beeyng furnished with other disciplines, do neglect morall philosophie, are lyke the woers of Penelope.

with

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doughter not of *Icarus*, but of *Icarius*, and the wife of *Vlysses*: who during the absence of her housebande ten yeres, being awaie at the battaille of Troie, and other tenne yeres wādring on the seas, ere he could gette home into his cōtrie of *Ithaca*, kept her self chaste and true wife vnto the same *Vlysses*. And where she had moste importunes, and the same continuall suite made vnto her, by many lovelie ruffling wooers, to haue her in mariage, she droue them all by this colour, that she had a toume of linnen clothe in weauyng, which beyng ones finished, she would giue vnto her woers, a determinate and a final answere. Then vsed she this policie, to vnweaue in the night almoste worke, as she had made vp in the daie before. By reason whereof diuers of the gentlemen that wooed her, beyng with their long suite wearied and tiered, fell in hande to haue wanton conuersacion with *Melanthon* and *Polydora* her handmaidens, as vtterlie dispairyng that euer they should achiue to the obteinyng of *Penelope* her self.

with *Melanthon* and with *Polydora*, beyng her handmaidens, and conceiued hope soner, to obteine all the worlde besides, then mariage of the ladie her self. His meanyng was, that the liberall sciences been, as it were, the handmaidens of morall Philosophie, whiche morall Philosophie is, with the first of all to be put in vre, and for whose respecte, and cause, all the other disciplines ✝ are learned. A moche like thyng *Aristo* ✝ also is reported to haue saied to *Vlysses*, who when he was descended to hell, the saied *Aristo* affirmeth, that he talked familiarely with all the soulles there for the moste parte, fayning that he could not so moche as ones, come to the sight of the Queene her self.

✝ For morall Philosophie was to them, that diuinitee and holy scriptures are to vs christian menne.

* This *Aristo* was a Philosophier, and was called in maner as by a surname, *Scepticus*, because he was altogether occupied, in considering & serching the state of humain thinges. He was borne in the ile of *Coos* albeit some saie he was *Chius*, and was scholar (as some writers saien) to *Zeno*, the first author and bringer vp of the Stoikes secte, after some writers, he was a *Peripatetike*, that is, of *Aristotles* his sect. But as cōcerning Philosophie, aswell morall as natural, his determination and doctrine is of all the auncient good writers reproued, and vtterly condemned as naught. For by his opinion, all thinges are indifferent, and no diuersitie betwen being in perfect good health, & in extreme sickines and so of other thinges. Wherfore his doctrin was disallowed of all me, as testifieth *Cicero* in the proheme of his offices & in his werke *de finibus bonorū & malorū*. There was also an other *Aristo* rather vnto *Plato*

To

To one demaūdyng what thinges were moste requisite, and necessarie to be learned of younge folkes, he saied: the same that maie doe them best seruice, when they shal be at the full mannes state. ¶ This saiyng is ascribed to others also, besides *Aristippus*. The principall best thinges are euen at the first beginning to be learned. neither the tender and vnbroken youngth, whiche is of it self moste apte to learn is to be forepossessed, with thinges superfluous. 52. What thinges are moste requisite to be learned of yong folkes. The principall best thinges, are euē with ỹ first to be learned. Yong age most apt to learne.

After that Aristippus had gathered together greate gooddes and substaunce of money, Socrates hauing conceiued great meruaill thereof, said: how hast thou come by so moche richesse? How haue ye come by so little, q he again? ¶ For, he thought it a thyng, no lesse worthie admiracion, that *Socrates* beyng a Philosophier of so greate estimacion, and hauyng soche greate frendes, should be poor, then that hymself should be riche. 53. *Aristippus* gathered together moche richesse.

To a certain common woman, saiyng I am with child by you Aristippus: that cā ye not for a suertie knowe (q he again) any more then goyng on Thornes, standyng as thicke as is possible one by an other, ye maie truely auouch this Thorne it is, that hath pricked me. 54. Wittilie and pearlie spoken.

A certain persone openly blaming him that he did in soche wise exile, calle of, and let 55. *Aristippus* calle of his comme, & let him run at roouers.

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let rein at all auentures his sonne, as if the same had neuer been begotten by hym, he saied: doe we not cast awaie from vs, as fer as we can, bothe flegme and spettle, & also Lice, with other vermine, breedyng of our own bodies, as thinges seruyng to no good vse ne purpose. ¶ We meaned them not worthie to bee accompted for a mannes soonnes, that had nothyng els wherewith, to shewe themselfes worthie the fauor of their parētes, but onely that they were of them begotten, and brought into this worlde. So the old man in the comedie saieth.

*Ego te meum dici tantisper volo, dum id quod te dignum est facias.

So long & no lenger, thou shalt my son be As thou behauest thy self, with honestee.

When Dionysius had giuen in reward, vnto Aristippus money, & vnto Plato bookes, Aristippus beyng checked of a certain persone, as one whose minde was more on his halfpenie, then Plato had set his: what matter maketh that (q he) I had neede of money, and Plato of bookes. ¶ Meauyng, that neither of them bothe was blame worthie to take ỹ thing, which might best serue his purpose: for of a likelihoode Dionysius had put either of thē to the choise, whether they wold haue money, or bokes

56. When Dionysius had giuen in reward, vnto Aristippus money, & vnto Plato bookes, Aristippus beyng checked of a certain persone, as one whose minde was more on his halfpenie, then Plato had set his: what matter maketh that (q he) I had neede of money, and Plato of bookes. ¶ Meauyng, that neither of them bothe was blame worthie to take ỹ thing, which might best serue his purpose: for of a likelihoode Dionysius had put either of thē to the choise, whether they wold haue money, or bokes

57. Being asked for what cause Dionysius did in soche wise call hym foole, and all to naught,

Wenne waye rightly refuse those sonnes, in whiche is no grace at all.

*The wordes of Menedemus to his sonne, Clinia in the third comedie of Terence.

Dionisius gaue in reward, to Aristippus money, & to Plato bookes.

Dionisius would call Aristippus

naught, for the verie same cause (q he) that other folkes doen. ❧ Meenyng the plain and franke speakyng of a Philosophier, to be cõtrous and hatefull to all persones, and therfore no meruaill to be, if the kyng might euill abide it: al vnder one togeither, intimatyng the kynges iudgemẽte, nothyng to differ from the iudgemente of the grosse multitude, for that fortune dooeth not conferre the vndeuoments, or gifte of Sapience.

naught.

The plain speakyng of a philosophier, no man can well allow.

Sapience is not geuen by fortune.

58. He asked of Dionysius at a tyme, by the waie of petition, a Talent. And when the king hauing gotte an occasiõ, to cõfounde him by his owne wordes, and to aske hym in his owne turne, saied: diddest not thou openly affirme, & saie that a Philosopher is neuer in penurie, or extreme nede: well, giue the talent (q he) and then we shall afterward reason of that matter, whe he had receiued the money: and was it not well & truly saied of me, q he, that a Philosopher is neuer in extremitee of neede. ❧ That persone is not in extreme penurie, who at all tymes of nede, is assured where to receiue, and to haue enough.

A Philosopher is neuer in extreme penurie.

He is not in penurie, who at all times of nede is assured where to haue enough.

59. Unto Dionysius reciting out of a tragedie of Sophocles, these twoo littls verses.

Ἀρὸς τὰ τύραννου ὅς τις ἐμπορεύεται
Κεἰνου σὶ δοῦλος, κἂμ ἐλεύθερος θυμόλη.

who so a tyrannes courte doeth haunt,

There

There to bee a continuall dweller,
Is vnto thesame, a bondseruaunt.
Though he wer no bõdmã, ere he cam ther

Aristippus aunswered onelie a sillable or twaine of the latter verse, corrected in this maner.

A free mynd is everywher free

Οὐκ ἔστι δοῦλος, ἂν ἐλεύθερος μόλῃ
Is not to thesame a bonde seruaunt,
If he wer no bondman, ere he came there.

Signifiyng none to bee free, and out of bondage in deede, except whose perie minde and hart philosophie hath deliuered discharged, and made free, bothe from hope and feare, for to be a free mã outright, it is not enough, to haue been borne in fredome, or out of seruitude and bondage. Some writers ascriben this saiyng vnto *Plato*.

True libertee perteineth to the mynd more then to birthe.

60. When betweene Aristippus & Aeschines had bee fallen a little distaũce and breache of loue, and a certain seloe had said, where is now that your great high frendshipp become? It slepeth (q he) but I shall awaken it, and raise it vp again. Whereupon *Aristippus* by reason of this seasonable, or opportune and plain speakyng of the saied seloe, with a trice ended all the strief, and made all well againe, To the entent that the sore might not by reason of silence, growe to an open scabbe (as moste commonly it dooeth, he of his owne voluntarie will came vnto Aeschines, and

A breache of loue betweene *Aristippus* and *Aeschines*.

A small variaunce doeth commonlie, by reason of silence, grow to a scab of open enmitee

saied

sayd in this maner: shall not we two, euen now out of hande be at one again, as good frendes as euer we wer, and cease thus to playe ye chyldes? Or els shall we rather tary vntil wee shall minister to iesting knaues matter, to prate & iangle of vs twaine on the ale benche? To whom when Aeschines had made answere, that he would withal his hart, he reconciled & full agreed. Then, yet remembre (q^d Aristippus) that I beyng the elder and the more auncient persone of ye twain, haue come & sought vnto thee first. Then sayd Aeschines: of a veritie truth, thou art a greate deale more perfect honest man then I am, for of me begonne all this our falling out, and of thee to haue a perfect attonement.

Aristippus beyng the elder man offereth to be agreed with Aeschines.

By this meanes they were reconciled of newe, and as good loue and frendship betwen theim, as euer there had been tofore.

61. At a certain season, sailling in the company of thre or fower of his owen countrey men or neighbours, he was cast on land by shipwracke. And when he had on the landes, espied the portes of mathematicall figures of Geometrie drawen in the sande: all is well (q^d he) I haue espied the steppes and signes of men. And beeyng entred the citee there nexte by, he went left from

Aristippus sailling to Rhodes was cast on land by shipwracke.

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Aristippus after that he metre with learned men in a strāg countre, was highly wel entreteined both he and all hys copaignie for hys sake.

thyng but that he founde out what persones were there studious of disciplines: & after that he was ones mette with the same, thei did with al humanitee possible, entertein not onely him for his owen persone, but also the others that came with hym, yea and besides that, gaue them money enough in their purses, for their costes and charges, vntill thei should retourne thither againe in their waie homeward. After certain daies when the others that had come at the same tyme with Aristippus, addressed themselues to returne into their countree, and asked of hym, whether he would any message to bee doone at home to his neighbours and countremen, he saied nothing but that thei applie themselues, to acquire and purchase soche maner richesse, as maie not perishe and be lost by shipwracke, but maie get to land with their owner. ¶ The self same matter doeth Vitruuius repoꝛte, in the sixth volume of Carpentrie oꝛ deuising, saying moꝛe ouer that Aristippus at that season, came to the citee of Rhodus.

True and very riches of the mynde.

Vitruuius writeth in Latin volumes of carpentrie, oꝛ deuising of buildynges.

Whē Socrates spake soꝛe against soche persones as were perfumed with swete sauours, and Charondas, oꝛ (as some writers holden opinion) Phædon demaūded what seloꝛ it was, so perfumed with swete oiles and sauours, Aristippus saied, euen I it is miserable & wretched creature that I am, and a moꝛe miser then I, the kyng of the Persi-

pothans. Wel marke, saide he, that like as he is in this behalfe nothyng superiour to any other liuyng creature, so is he not a iote better then any other mā. For this meaneth he, that manne by externall or outward goodes, is made not a whitte the better. Bothe an hasle all be smered with oile of balme or spike, should haue the self same sauor, that shuld a kinges or a fayr newe begger, being anointed or perfumed with the like kinde of oile or sauor, smelleth euen as well as doeth the highest prelate of them all.

A man by externall goodes is not made better.

¶ The sayynges of Diogines the Cynike.

THE order (as I suppose) shall appere to hang verie well together, if next after the iolinesse of *Socrates*, by sayynges of his the vttered, and after the merie plainesse of *Aristippus*, we make mention and reher fall of *Diogenes* of *Sinopa*, who in all maners sold graces of his sayynges, ferre passed and excelled the others. Howbeit, all these three Philosophiers, though in deede far vnlike, and in maner contrarie qualitees, yet neuertheles se do I iudge one, eue as highly as an other to be esteemed & had in honour: so that although thei were of very vnlike fations, yet maie ye well sale, that thei were in degree, felowes like one with an other.

Cynici, were philosophiers of the sect of *Antisthenes* & *Diogenes* and were called *Cynici*, either of the place *Cinosarges*, where *antisthenes* kept his schoole, or els of the greke vocable ΚΥΝΕΣ doggues. Because thei were euer mosse impatiuelie barking and railing againste the vices of men or els because in woordes of rebaudrie and shamelesse speaking, thei did with their foule mouthes represent the vnrestfulnesse of doggues.

¶ *Diogenes* was scholar vnto *Antisthenes*. And thei two were the first and principal autours of the sect of the *Cinikes*, & therfore was he called *Cinicus*, whose life doth *Diogenes Laertius* write & largely prosecute.

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SInopa (a long) was a citie of Ponius, or elles brieuely to speake, founded by the Milesians, a florent citee, and of greate power, in whiche were many goodlie houses, and mansion places of costly building, with schooles, mercate steedes, walking places, and gorgeous temples. And in this citee were borne Timotheus Patrion, Diphilus a writer of Comedies, and Diogenes Cynicus, who was thereof called Sinopensis, or Sinopæus.

Diogenes would needes be scholare vnto Antisthenes.

1. First of all, hauyng departed out of his owne countree, and placed himself in Athenes, he resorteth to the Philosophier Antisthenes, to be his disciple: by whō although he was oft tymes put backe, and shifted of, (for Antisthenes would take no scholares) yet would he not cease till to be an hanger on about him: in so moche y whē Antisthenes on a tyme, offered to giue hym a stripe with a staffe, he willyngly put out his hed vnder the staffe, saiyng: strike if thou be so disposed, yet shalt thou not finde any staffe so harde, wherewith to beate me awaie frō thee, as lōg as thou shalt speake that maie concerne matters of learnyng. A notable example of Sapience, with whose harte and minde, feruently desired and zeled.

Antisthenes would haue no scholares.

Diogenes had a wonderful loue & zele to sapiēce

2. When he by chaunce sawe a mous renning, and whippyng aboute from place to place, in a certaine greene, within the citee of Athenes called Megaricū, whiche mous neither sought any hole, nor was afeard with the stiryng of folkes, nor had any lust to eate meate: a tollie gaie example of liber-

Of hereof Diogenes toke occa-

tie,

tie, saied Diogenes. ☞ And euer forthwithall renouncyng and forsakyng the worlde, he begun to take vp his dwellyng in a tubbe.

tion to take his dwellyng place in a tubbe.

To men wondryng that he had neuer a little hous, or corner of his owne, where he might quietly eate his meate: he shewed with pointyng of his finger, the galerie or walking place that was called Iouis Porticus, and saied, that the people of Athenes had buylded to his vse a royal mansiõ place where to dine & suppe, & to take his repast. ☞ The thing that was publike, he enterpreted to be made and ordeined for him also particularely. Neither could he wishe or desire, a fresher or a more galaunt parlour to eate in.

3.

Why Diogenes had no house of his own to eat and drinke in. Iouis Porticus, Iuppiter his aire or galerie or Iupiter his walking place in Athenes. A thynge publike is ordeined for the vse of euery particular persone also specially.

The schole of Euclides (for that the same Euclides semed to teache in deede wittie cõclusiõs, but yet nothing to the furtheraũce or helpe of vertuous liuyng) he called not σχολὴν, a schoole as the vsuall worde was in deede, but by a nicke name χολὴν, which souneth in Englishe cholere, angre & trouble, contrary to the significaciõ of the right worde σχολὴ, whiche souneth quiet vacacion. Semblable, the scholasticall exercitacion & conferring of Plato, called in Greke χολὴ, διατριβὴν, Diogenes by deprauyng and corruptyng the worde called καταταριβὴν, διατριβὴ

4.

Euclides was in the latee dayes of Plato wrote much of conclusions Geometric, which weeke we haue yet in Greeke and Latin. Diogenes nicke-named the scholes of Euclides and of Plato.

g.iij. that καταταριβὴ,

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that is, misspendyng of moche good tab out and time, because that Plato beyng sequestred and exempted frō the practike liuyng emong men abyde in the wyldr, did spēd all his daies and tyme, in disputacions of woydes, where as Diogenes theing emonges the thickest of the woyde abyoade, had moze minde and affection, to liue philosophically, that is, accordyng to perfecte vertue, then onely in woydes to dispute and reason therof.

Diogenes set his minde moze to liue after philosophie, thē to dispute therof.

5. The games called Dionysiaca, whiche wer with greate charges, and moche pōpe celebrated and holden at the citee of Athenes in the honour of Bacchus, he called the greate wonderments & gazinges of foles. For that in the same was nothyng doen, but all together foolishe and worthie skorne.

Bacchus (after the feigning of the poetes) was Iupiter his sonne begotten vpon Semele the doughter of Cadmus, who being slain with lightening, Iupiter toke the childe, and sowed it within his thigh, and so kept it, vntil it was of maturitee to be borne, & then it was he borne out of the thigh of Iupiter. He is called the God of wine, because he first found out the vse of wine, he is called in Greke Διόνυσος, and therof is deriued Dionysia. And of Dionisia is denominated Dionisiaca certamina, whiche the Latine menne callen of Bacchus Bacchanalia, the citees of Bacchus, which in the most part of the citees of Greece, wer kept euery third yere.

6. The oratours and aduocates (who wer had in high price and estimacion in Athenes) he called the cōmon broudges and pages, of euery Jacke and Gille, for that thei wer

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wer of force constreined, to speake all that euer thei did, to please men, and euen like bonde slaues, to flatter the beastlie foolishe rable of the people. And the assebles of the people, swarmyng about thesame orators, he called the pimples or little wheales of glorie. ☞ The Greke word that he vsed, was ἐξανθήματα, that is, little pimples or pulhes, soche as of cholere and salte flegme, budden out in the noses and faces of many persones, & are called the Saphires & Rubies of the Taueme. ☞ Meaning thereby (as I suppose) that like as soche pulhes in the visages of men, are angrie things and greefull, and also finall discomfort to the parties, that thesame may not for shame shewe their faces, but hide them selues, and refrein to come in compaignie: so the frequent assembles of people, swarming about orators, bee finallie purchace and conciliare vnto thesame moche enuie, displeasure, hatred, trouble and vexation, enloyng of the glorie that thei haue in the beginning. As chaunced to *Demosthenes*, and to *Aeschines* in *Athenes*, and to *Cicero* in Rome.

frequente assembleces of the people gathering about orators bee the pymples of glorie.

Diogenes as often as in the life of men he considered and thought vpon the gouernours of citees, Phisicians, and Philosophiers, affirmed no liuing thing to be more sapient then man. Thesame Diogenes considering in his minde expouners of dreames, readers what shall folde this dreame or that, southsaiers, and others of like sort, or els soche persones as wer wholy subiect to glorie and riches; auouched, that to his

7.

Nothing more sapiente then manne.

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Nothing more folishe then a manne.

The witte of a manne, apte to all goodnesse, if it be set therto.

seeyng there was nothyng more foolishe, then man. ¶ Fortifying the witte of man, to be applyable and apt to all goodnesse, if it be exercised and enured therewithall, but if it fall from his right kinde to vice, then to be many degrees woorse then the dumme brute beastes.

8.

λόγος.

βρόχος.

He vsed customably to saie, if in our life we should ofterer prouide λόγων βρόχον, ỹ is, a talker then an halter. ¶ The Greke woorde, λόγος signifieth in Latine *sermonem*, in Englishe communicacion or talkyng. And the Greke vocable, βρόχος, is in Latine, *laqueus*, in Englishe an halter or a stryngs, wherwith a bodie maie by the necke be hanged withall: which he spake, for that sothe persones as ar weerie of their liues, and are in sothe despaire, that thei would fain be out of the woorlde, do many of them by and by hang and strangle themselues, whereas thei ought rather to haue recourse to good communicacion, that might recomforte their spirites, and bryng them again from despaire. For, to the hart beyng in heauines and vtter discomfort: the beste Phisician is good and wholsome communicacio.

What thyng desperate persones should doe.

In tymes of aduersitie is wisedome & discrection most to bee vsed.

Wherin ought to haue no communicacio but suche as may

Neither shall the seruice be out of seasō, if ye take the Greke vocable λόγου, as in an other signification it maie well bee taken, for reason. ¶ And then the sense shalbe, that men ought rather in tymes of aduersities and calamities to vse themselues by reason, and to vse their discrecion and wisedome, in taking misehaunces patiently as men should doe, then vpon rising occasions to fall in despaire, and so wilfully to cast awaie themselues, as many haue doen. Albeit taking λόγου, for talking, I thinke *Diogenes* ment that men ought so to prouide, that their woordes and communica-

communication as all times be vertuous and fruitfull, as well to the hearer, as to the speaker, and not of suche sorte as the speaker maie afterwarde haue cause to repent, and wishe within his bealle again. As *Seneca* noteth the prouidencie, y vnaduisednesse of many persones, whiche often tymes (as he speaketh it in Latin *Exeuntes verba per iugulum ædiuras*, that is, letts escape woordes, that muste afterwarde come backe again by their owne throtes, and cost them their liues. So that *Diogenes* would no manner communication so before he might afterward bee found hanging matters, and rebounde to their owne confusion, but rather to be fruitfull and vertuous. For, onelie suche woordes and none other, doeth woorthie the appellation, of name of communication and talkyng, of whiche redoundeth alwell to the hearer, as to the speaker some fruite, profite, and edifying: and for whiche bothe parties maie be the better, and not haue cause afterward to bewaile them selues. And suche as vse naughtie and pernicious babeling, doeth often times procure their owne harmes, and bee authours and workers of their owne confusion.

be fruitfull and edifying, alwell to y hearer, as to the speaker.

No man ought to leate escape woordes, whiche muste afterwarde come home again by the throte.

No woordes bee woorthie the name of talkyng, but suche as bee fruitefull.

Suche as vse pernicious woordes are cõmenlie autoures of their owne confusion.

9.

When Diogenes at a feaste of high fare sawe Plato, not ones to put his hande to any of the deintie dishes, but to feede onely vpon a fewe Olliues, he saied: what is befalle moste sapiet father, y whereas to come to suche maner fare as this, ye made ones a viage in to Sicilie, ye doge here now abstein from ready prouision of meates, purposely dressed for you. To this saied Plato again, yet wis, O Diogenes, euen in Sicilie also I was satisfied with suche meat for the moste parte, as this that I eate now: why then needed you to saile vnto the citee

Plato a manner of sobre diete.

Syracuse the head citee of all Sicilie, the noblenesse and riches of which Tullie doeth

of Syracuse, saied Diogenes: Wer there no Olives at that season, growyng within the countree of Attica? This saiyng some writers ascriben to *Aristippus*.

10. Diogenes on a tyme, as he was eating figges, mette with Plato, and offeryng to him a fewe of his figges, said: ye maie take some parte with me, if ye bee disposed. And when Plato had taken some, and eaten thē Diogenes saied: ye maie take some parte, with me, wer my woordes, and not to rāpe theim vp on that facion. This merie iesting woorde, maie be applied to a serious matter, that is to wete, to be spoken on soche persones, as abusen the gentle permission & suffraunce of their prince, of their scholemaister, or of their parentes to the attempting or doyng of thinges vnlawful, As (for example) if one beyng aduertised, that it is a thing not vnprofitable to take a taste, and to haue a little sight in Logike, doe bestowe all the daies of his life on that studie. The saiyng is, in soche wise vexited by *Laertius*, that one maie doubt whether of the.ii. did offre the figges to thother.

11. Plato in deede was a frugall man, and a greate sparer or houshaunde, but yet one that loued to haue all thinges picked net, and cleane. And contrariwise, Diogenes a verie slouen, and one that cared for no cleanelie. Therfore trampling with his durtie feete, vpon Plato his fine pilves, and o-

Plato a sparing manne but a louer of cleanlynesse.

Diogenes a beray slouen.

Diogenes trampled with his durtie feete vpon Plato his

ther

ther bedding, to certain ỹ familiare frends of Dionysius, beyng therin companie, whō Plato had desired to diner, he sated, I dooe now trede the ambiciō of Plato vnder my feete, Plato anone aunswered thus, yet in how greate pryde swellest thy self, O Diogenes, while thou thinkest thy self, to trede another mannes pryde vnder thy fete. The self same thyng is by other wryters, more pleasaūtly reported. To Diogenes, satyng I trede the pryde of Plato vnder my feete: so thou doest in deede (qᵗ Plato) but it is with an other kinde of pryde, as greate as mine. For, euē the same was a poinct of pryde, that he made so greate boste and vaunte of contenyng cleanlinesse. And those persones that do glorie and bragge of their niggishe slouenrie, and simplenes of their habite, been of their appetite, and in their hartes, no lesse ambicious, then soche as sette out themselfes in gorgeous apparel, albeit of an other sort, & in an other kinde. And a greate deale more dishonestee is there in that ambicion, whiche seketh laude and praise, of the false colour and cloke of vertue counterfeited. Yet *Socion* ascribeth this saying, not to *Diogenes*, but vnto *Plato* the Cynike.

peloe and bedding.

The ambicion and pryde of *Diogenes*

To make boste of contemning pryde, is an high poinct of pryde and ambicion.

More dishonestee is in seking prease, by counterfeacted vertue.

What thanke *Diogenes* tēdred vnto *Plato*, for geuing hym wyne and fygues more thē asked.

Diogenes had desired of Plato a little courtesie of wine, and eftsones to haue also a fewe figges. Plato sēt hym a whole stene or pitcher full. To whom the Cynike rendred thankes in this maner; when it is demaunded

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maunders of thyes? how many is .iiii. and two, than answere all, twenty? so neither dost thou giue thynges, accordyng to a bodyes askyng, ne makest a directe answere to suche questions, as are demaūded of thee.

Diogenes noted Plato of vnmesurable verbolitee, and so did Aristoteles also.

Yet noted Plato, as a man out of measure talkatif, which self same thyng did Aristoteles also note in his writynges. ¶ Notwithstādyng Aristotle his noting, which procedeth of enuie, Plato is of all the Grekes esteemed to be of so wittie inuencion in his writynges, and of so greate varietee, shift, eloquence and good vtterance in speakyng, that the Grekes pronounced, that in case Iuppiter should or would speake Greke he would speake with Plato his tongue and phrase. And no dignitee and excellencie is to the same tributed by Cicero, Quintilianus, and all other Latine writers vnto, beyng of any iudgement.

The moste corrupt & vicious maners of all the countree of Greece throughout, in the time of Diogenes.

13. To one demaundyng in what parte of all the countree of Greece, he had seen good men: Men (quod he) no where: but in the cities of Lacedaemo, I sawe good lades. ¶ Notyng the moste corrupt and vicious maners of all Greece throughout, in so moche that euen emong the Lacedemonians, a nacion least corrupted of all theirs, onely in the childzen remained, the auncient integritie and vncorrupcion. And all vnder one he signified, that in the residue of the countree of Greece, not so moche as the childzē neither wer good, honest, or vertuous. And this thyng moreouer did he notifie, the men to be moche more vicious, then the boies, whereas of congruence the childzen ought by them, to be trained and nusled in vertuous dispolicion, and framed to an honest trade of liuyng.

Childzē ought of congruence to be trained & framed to vertuous dispolicion.

When

When Diogenes on a certain time treatyng, and making a declaration of an earnest and saige matter of Philosophie, had not one hearer, that would giue diligente eare vnto him, he begū to sing soch another foolish sōgas (Robin hood, in Barnesdale stode. &c.) and sembleed as though he would daunce withall. And when a verie greate multitude of people, had now gathered together and swarmed about him, he toke them all vp for stumblyng, because that tō thinges foolish, & seruyng to no good purpose, thei came renyng by whole flockes, and as merie as Pies, where as to serious matters, and thesame moche auailable vnto good liuyng, thei neither would resort or approch or diligently giue eare. 14.

How Diogenes rebuked the people, for that thei wer readie to harken vnto matters of lighte tenelle, & slacke to giue eare to matters of grauitee.

Merie like vnto this it is, that some writers ascribe to Demosthenes of the* shadoe of an Asse.

*So it was, that Demosthenes on a time being hot in making an oracion to the Athenians the people wer so daintie in soche a greate rore emong themselues, that thei gaue no eare to Demosthenes, but rather troubled hym in his tale. Whereupon he saied, that he had twoo or three woordes to saie vnto theim, requiring theim to hold their noise, and to giue good eare what he would saie. Immediately was made silence, and Demosthener in this wise begun. A certaine young man had hiered an asse from Athenes, to the toune of Megara. and both the parties went together in company and being somet season, about noone the Sonne wexed so feruente hot, that for to couer theimselues from the Sonne, either partie would nedes hide himself vnder the shadowe of the asse. But thei fell at varyaunce about it, and either partie would needes put of the other. The one saied, that he had set out the asse to hiere, but not the shadoe, the other on his partie auouched, that for as moche as he had hiered the asse he

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he had best right and title for the time during, to the shadoe of the Asse to. And immediatly after thus moche of the tale told, *Demosthenes* came doune from the pulpite or scaffolde. The people were so faine to heare the rest of the tale, that thei caught *Demosthenes* by the goune, and held him backe, nor would at no hande suffer him to departe, but required him in any wise, to make an ende of his tale. Then saied *Demosthenes* vnto them: why are ye so desirous and fain, to listen a tale of the shadoe of an Asse, and have no will ne minde at all to herken me, speaking of matters weightie, serious, and touching the common weale.

15. Men wille put themselues to peines, for the atteining of all thinges, saving vertue and honestee.

Ye rebuked men, for that thei exercised and practised themselfes with fettyng gãbaudes, and with sembleable toies, to the ende that thei might at length be exercised and cunnyng therein, and not one of them all would putte hymself to any peine, that thei might in fine, proue wel disposed, and honest menne.

16. *Diogenes* spared taũcyng no manne liuyng.

From no sort of men in the worlde, did he refrein or chamber the tauntyng of his tongue. He saied, that he greatly wondred at the *Gramarians, that thei did with soche earnest study, make depe inquisicion of the hard auentures of Vlysses, and knewe nothing of their owne mischauntes. The *Grammarians* in olde time spent moste of their study and wer moste familiare in the ‡*Rhapsodies* of *Homerus*. And he in his werke entiteled *Odissea*, maketh mencion and rehersall, of diuers the wanderynges of *Vlisses* on the seas, and aboute sonderie countrees, ere he could gette home to *Ithaca*, after the burnyng of Troie.

Diogenes chekked the *Grammarians.

**Grammatici*, were those that spẽt their study in humanitee, and whõ we cal scholemaisters

‡*Rhapsodies* ar that we cal thinges patched together, as the werkes of *Homerus* were. For *Homerus* himself was blind, and made voluntarie, and long *ex tempore* that is without studie. And after his death, *Aristarchus* gathered al his

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wrytinges together, and compiled theim into twoo werkes, the one entytuled *Ilias*, whiche is of the battaill and destruccion of Troie, and the other *Odissea*, of the wandring of *Ulisses*, ere he could get home to *Ithaca*, after that Troie was burned. And because those wrytinges were compiled by patches, thei were called, *Rhapsodie*, as ye would saie, patches or clowtes botched togither.

17. With the Musicias also he found fault, for that about their Harpes and other musicall Instrumentes, thei would bestowe greate labour & diligence, to set the strynges in right tune, and had maners gerring quite & clene out of al good accord or frame.

How Diogenes founde faulte with the Musicians.

18. He reproued also the professours of *the Mathematicall sciencies, for that thei wer alwaies gazing and staring vpon the Sun, the Moone, and the Sterres, and yet could not see what thinges laie before their fete.

How Diogenes reproued the professours of the Mathematicall disciplines.

*Mathematici.

19. At the oratours also he had a saiyng, for that thei wer buste enough, to speake thinges standing with right and iustice, but to put the same in execucion, and to doe therafter, thei wer verie slacke.

wer the professours and studentes of Geometrie, Musike, Arithmetike, and Astrologie. For, theise were called sciencies Mathematicall, because that where thei are learned by reason intelligence of the witte, yet thei procede of conceyuing and sure principles and conclusions, that thei make bie more certaine and perfecte percepcion and proued, then Logike, Rhetorike, and Philosophie, or any other doche.

How Diogenes reproued the Oratours.

20. The couetuous persones he rattled and shooke vp, for that in woordes thei dispraised money, wheras in their hartes thei lo-

How Diogenes rattled & shooke vp couetous persons. Mone doe in

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wooydes more cry out on auarice, then the couetous persõs.

ned thesame of life. ❧ For, this speciall property the couetous persones haue, that none aliue dooe in wooydes more defie and deteste auarice, then themselfes doe.

21. The common people also he toke vp for stumblyng, because thei praised and commended good men, principallie vpon this groũd and title, for that thei wer despisers of money, and yet in the while, thei would neuer the more foloe ẏ steppes of thesame good men, whom thei moste highlie commended: but rather foloed those persones that had the grummel seede, and mucke of the woorlde, whom in wooydes thei did greatlie dispraise.

How Diogenes checked the cõmon people.

22. He neuer linned rahatyng of those persones, that offred sacrifice for to haue good health of bodie, and euen in the very sacrifice doyng (in that thei wer vnmeasurable raueners, and gourmaunders, and would not leaue eatyng while the beallie would hold) thei did all together against the good health of the bodie.

How Diogenes rahated loche persones as did sacrifice to haue bodily healthe.

Diogenes hated glottons.

23. He saied, that he meruailled at the seruauntes, that whẽ thei sawe their maisters deuoure meate, beyond all reason or measure, thei tooke not awaie the meate from them, allegyng that to be the waie, to preserue

What faulte Diogenes found with bonde seruaulites.

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seruе their maisters in helth. And for bōde seruauntes, or slaues, it is more conueniēt then for honest menne, to bee euer maunching, and filling the gutte. ☞ Thus ferre hath it been mencioned and rehearsed, what persones, for what causes thesaid *Diogenes* rebuked, and founde faulte withall. Now listen what sort of men he praised. He allowed them that wer 24.
towarde wiuyng, and yet wiued not: that wer in a readinesse to saile on the sea, and yet toke no shippe: that wer about to giue children their findyng, and yet found none at all: that addressed themselfes to entre doinges in the common weale, and yet entered not in deede: that had prepaired & framed theimselfes to be in the courte, and to liue in housholde with high states, or men of greate power, and yet came not therto.

It is not for honest menne to bee euer caueryng.

What persones *Diogenes* allowed & praised

☞ Signifyng, that best it was from all thesaid thynges vtterly to abstеine, and therefore those persones to seme wise, which hauing had earnest motion, or prouocacion to any of thesame, had in season chaunged their myndes, for that whē men are ones alredie entred in soche matters, it is not in their owne power or free libertee, to alter that thei haue aduisedly resolued vpō, although it repent them of the trade or waie that thei haue chosen. Whoso hath ones married a wife is not now from thensforthe, all together his owne man: but in maner half maisterfast: Whoso hath auentured to commit hymself to the sea, must of force stande

When a man hath ones entreed any greate mater, it is not in his owne power, to goo backe againe, or to chaunge his purpose.

The state of maried men, of saillers on

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the sea, and of officers in a cō mon weale.

in the grace of the wyndes, whither to bee conueighed or caried: whoso hath ones stepped forth, & sette in foote to take charge of a commē weale, and to haue dooynges in publique affaires, must remedylesse serue * the staige, & go through with the parte that he hath taken in hande to play, yea and though his herte would neuer so faine, yet is it as much as his life is woorthe, from a publike office of gouerning a common weale, to retire vnto a priuate state and condicion of liuyng.

* To serue the staige, is a prouerbe taken out of the latin *Scenae seruire*, by which is signified, to doo as the time will suffre, and as the present case requireth, so eche persone to applie himselfe. *Cicero* writyng vnto *Brutus*, saieth to hym: *Tibi nunc populo & scenae, vt dicitur, seruiendum est. Nam in te non solum exercitus tui, sed omnium ciuium, ac penè gentium coniecti sunt oculi:* that is, Thou must nowe of necessitie serue the people, and the staige (as saieth the prouerbe) for on thee are directly and wholly cast the eyen, not onely of thyne owne armie, but also of all the Citizens of Rome, yea and in maner of al nacions in the world too. So that the prouerbe may very congruentlye bee spoken of suche persones, as haue taken in hande some high office or charge in a cōmon weale, or els the ouersighaunce and execucion of some very noble acte or matter to be doen in the face of the worlde, whiche thei must of force, either to their highe honour, praise, glory, and renoume goo through with all and finishe, or els with the greate infamie, shame, and reproche, quaill and laye all in the dust, because of the expectacion of menne in suche a case.

25. Diogenes hath the name to bee the author and first bringer vp of this ridle also: that menne ought not to putte forthe their handes to their frendes with theire fyngers fast clynched together. How we ought to behaue oure selues to oure frendes. ☞ Betokenyng that it is not enough if we shew our selues lowly, gentle, & familiare to our frends, but that to thesame courtesy of behaueour, we ought, also to couple liberalitee and bountee for a compaignion. Whoso dooen gently and courteously handle and entreacte their frends, are saied properly in

in Greeke Ἀξιοῦσθαι, that is, to take by the right hande, and courteouslie and louyngly to entreteme. Ἀξιοῦσθαι.

At what tyme Diogenes beeyng taken prysoner in the Isle of Crete, which is now called Candie, was brought forthe to bee solde, vnto the cryer demaundyng wherin his chiefe feate or cunnyng did stand, & by what title he shoulde commend hym to the buyers, Marie (quoth he) late that thou hall a fellow to make money of, that hath the right knowelage how to rewle menne of freedome, one Xeniades a Corinthian hauyng mickle meruaill at the straungnesse of the cryer, approches vnto Diogenes, and demaunded whether he had perfecte skylle to doe that he professed & tooke vpon hym. And when by the communication of the philosophier he perceiued him to bee a mã both of high wisedom, & also of profounde learnyng, he bought hym, & had hint home with him to his hous, and committed his children to hym for to bee taught, whiche children Diogenes tooke vnto his care, and vsesame right gentlemãlike trained both in learnyng and maners. And first & formoste, he taught theim the liberall sciences, and shortly after he taught theim the

26.

By what title Diogenes would be commended to the buiers, when he should be solde.

Xeniades a Corinthian, bought Diogenes to his bondeman.

Xeniades committed his sonnes, to the gouernyng teaching of Diogenes.

What thinges Diogenes taught the sonnes of Xeniades.

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feacte of ridyng an hoꝛse, he taught theim to bend a bowe & to shoote in it, to whurle with a sling, and to picke oꝛ cast a darte. In the wꝛastleyng place, he would not suffre that their tutour (whiche hadde the cure of their bodies & health) should exercise them with peinfull labours after the maner of menne of sense, but so ferre and so muche as might bee auaillable to the roddynesse of colour, and foꝛ good healthe of the body. He founde the meanes that they shoulde learne by hearte and memoꝛie al that euer good was out of the poetes, and other wꝛiters. In consideracion that we haue true knowlage and perfecte intelligence, onely of suche thinges as wee haue suerly ympꝛinted and engrauen in our memoꝛy. Of fewe woꝛdes, the summe, the effecte and pith of all doctrine he dꝛewe out foꝛ theim, compiled together by abꝛigemente, to the ende that bothe they might in shoꝛter time haue a thꝛough sight in it, & also the more substantially foꝛ euer conteine it in their memoꝛie. The same children he bꝛoke and taught howe to awayte on their parentes at home in their hous, and to be wel pleased with light meate, and such as was easie to bee gotten, and to bee contented with

What exercise of bodye *Diogenes* permitted to his young schoolares.

Diogenes his maner of teaching poetes and other Autoures.

We haue perfecte knowlage of no more then is engrauen in our memoꝛie.

Diogenes dꝛewe out the summe of all disciplines foꝛ his schoolares.

Howe *Diogenes* trained the sonnes of *Xeniades* in their maners

Children his diet composed & assigned by *Diogenes*.

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water to their drynke: and where others kepte their long lockes wel trymmed and decked, for an ornamente, and for the better settyng forth of their fauour and beautie, Diogenes commaunded these children to haue their heddes polled. And if at any tyme suche occasion chaunced, that they muste go forth of doores, he brought theim forth vnkembed, and vnpiked, without cotes, bare foote and bareleggued, and not a woord with theim. Ouer & besides this, he did breake theim in the feacte of huntyng, in this behalfe followyng the guyse and custome of the Lacedemonians.

The Lacedemonians broke & exercised their children and youth in huntyng.

By reason of these thinges it came to passe, that *Diogenes* had muche reuerente attendaunce doone to him by the saied children, and that he was for their sakes highly esteemed and accepted with their father *Xeniades*. Other writers tellen the tale, that the crier by the biddyng of *Diogenes* did in this maner speake his woordes. Is there any manne that is willyng or mynded to bye a maister?

When he sate hym downe in the sale 27.
time, he was forbidden to sit on his taille, and was charged to stand vpon his feete, for this entente (I suppose,) that the cheapman might the more easylie vieue and trie what hee bought. Tushe, (q Diogenes)

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what mater maketh that, lens that sitteth after what facion so euer they lyen, bee bought vp. ☞ Notyng the folisheneſſe of the common people, whiche gooyng about to bye a bondman, will bee wise and well aware that no faulte of the bodie mate escape vnespied, and will not with like prouision and caucion serche and trye what state and case the mynde is in. And as for the habite of the mynde is moste euidentlye perceiued by a mannes communication and talkyng. ☞ And not by sittyng or standyng.

The habite of the minde is best perceiued by a mannes talkyng.

28. The ouerlight of many persones in buiyng of meme.

Ye saied that it seemed to hym a meruailous mater, that whereas men would not bye a potte or a pottelcd, but wel tried with knockyng on it, or els by the tincklyng and soune thereof: in biyng a manne they could be contented and satisfied with onelye lookynge on hym with theire eye. ☞ Signifiyng that a manne is by nothyng in the worlde better knowen, then by his communication. Therfore like as they that goo about to bye an yearthen potte, or vessell for an ozkyn, doe knocke vpon it with their knuckle, and by the soune that it geueth doe soone discerne whether it bee whole, of sache claye or metalle as it shoulde bee, and seasoned in the keil, or not: so before that they bye a man with pounides moo then one or twoo, meete it wer to prouoke the partie to speake, and to tell one tale or other, and by his talkyng to fynd out what maner feloe he is. To the selfsame purpose appertayneth the sayinge nexte afore. A sylye is dumme and cannot speake,

A manne is by no thing better knowen, then by his communication.

speake, neyther maketh it any force howe
the same lyeth on the stalle, forasmuche as
no man can make thereof anie thyng but
a sylke. ❧ Semblably it is no matter ne dif-
ference at all, of what habite, pieight, or comple-
xion of bodie ye bee a maane, if ye bee hym, neuer
hearyng hym speake.

Unto Xeniades by whō he was bought, 29.
he saied: Sir, ye muste remedyleste bee obe-
diente to me, and rewled by me, although
beeyng now your bondeseruaunt, in con-
sideracion that whoso hath to his bonde-
seruaunt a shipmaister, or a Physician, is
of force diuen to bee rewled by the same,
if he bee disposed to haue any commoditee
or profitable seruice of hym.

The reporte gooeth, that in the hous of 30.
this same Xeniades he contynued and liued
vntill he was a verye aged manne, and
was there buryed of his owne scholares.
And beeyng asked by Xeniades howe his
desire was to bee buried, grouelyng, q he,
with my face toward the grounde. And to
the same Xeniades demaundyng the cause
why, he saide: for, ere long time to an ende,
it will come to passe, that those thynges
whiche now lyen downward shalbee tur-
ned vpward. ❧ Alludyng hereunto, that at

The maister ought to bee ruled by his seruaunte, if he be wise.

How Diogenes desired to bee buried.

h.iiii. that

The *Macedonians* conquered all Greece, and helde the dominiō of the same in the tyme of *Diogenes*.

that presente season, the *Macedonians* hadde gotten the ouer hande vpon the *Atheniens*, and had achiued the empier of al *Grece*, & of, in maner vilaynes or slaues, they wer become veraie haulte, & from veraye basse, they were mounted to high domynion. That if all thynges should so be turned vp side dowen, it shoulde saunce fail come to passe that his dedde carkesse also should ere many daies after bee turned from liynge grouuleyng, to liyng with the face vpward. Percase his meanyng was this, to bee no mater, to bee passed on, after what maner of liyng or facion the dedde bodie be putte in the graue, about whiche mater, great was the superstition of the moste parte of people, for they wer carried to their burial with their feete lyng forth towarde the towne gate, they were buried in maner of standyng vpright, and at this daye the Iewes (as I heare saye,) are putte in theire graues as if it wer standyng on their feete, at lest wise the Christians euery one of theim without exception are laied in their graues with their faces vpwarde.

The manor of buiryng in old tyme.

The Iewes are buiryed, as it wer standing on their feete, and the Christiās with their faces vpward.

31. Standyng on a time in the open mercate place, he cried with a loude voice. Approche ye menne, approche ye menne, as though he had had some earnest matter to saie vnto the people. And when they had gathered veraye thicke about hym, and he for all that, ceassed not but still cryed: approche ye menne, certain of theim takyng greate indignacion at the mater answered: loe, here wee bee, saie thy mynd. Then Diogenes driuynge theim awaye with a staf,

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ſtak, ſaied: I bade menne to approche, and not bounge hylles or dales ſackes. ☞ He thought not the name of a manne to bee a congruente or a right name for ſuche perſones, as lyued not accordyng to reaſon, but were leden and rewled by ſenſuall mocions, and pangues, after the maner of ſwyne and other brute beaſtes.

That that liues not accordyng to reaſon, but are lede by ſenſuall affectes and paſſions, are not worthee to bee called menne.

Alexander Magnus when he was at the cities of * Corinthus, wente vnto Diogenes ſittyng in his tubbe, and talked familiarelye with hym manie thynges: from whom after that he was departed, to his familiare frendes takyng highe diſdeigne and indignacion, that beeyng a kynge, he had dyuen ſo muche honour to ſuch a doggue as Diogenes, who would not vouchſaſe ſo muche as ones to aryſe vp frō his tail to doe his duetie of hūble obeyſance to ſo greate a prince, he ſaied: wel, yet for all that, wer I not Alexander, I would with all my hert bee Diogenes. ☞ So mer-uaillous highlye did he eſteme, that ſaule the mynde and herte of the ſame *Diogenes* conſtitute and beeyng in moſte perfecte freedome, and ferre ſurmountyng the coumpace or reache of al worldlie, or tranſitorie thynges, that he iudged nothynge to be more like to a kyngdome or Empier. The principall and chief felicitee of kynges is, that thei ought ſeruice or homage to no yearthly creature, but whatſoeuer thyng ſtandeth with their paſſile and pleaſure, they doe and veraie eaſilie bryng to

32.

Alexander talked familiarly many thinges with *Diogenes* ſitting in his tubbe.

Howe highly *Alexander Magnus* eſtemed the philoſophicall mynde of *Diogenes*.

Nothyng more like to a kingdom, then a true philoſophicall mynde.

The principall and chief felicitee of kinges.

What highe commoditees redounderth of philoſophie.

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To bee *Alexander*, *Alexander* thought to bee more, thē to be a kyng.

effecte, and secoundarily, that they feele lyttle or nothyng yearthly, and all this doeth philosophie more substancially and more assuredly performe to a manne, then doeth any empier vnto kynges. Albeeit to bee *Alexander*, *Alexander* deemed in hys opinion to bee a somewhat higher and greater pointe, then to bee a kyng.

✝ Corynthus, sometyme a right noble and a ritche citee in *Achaja*, scituate and lyyng betweene two seas, the one called *Aegeum*, and the other Ionium, a marte towne of greate haunte. It was first builded by *Sisyphus* the sonne of *Aeolus* and called *Corcyra*. After that it was called *Ephyre*. Then was it destroied, and eftsones reedifyed by one *Corinthus* the sonne of *Orestes*, and called *Corinthus*. Thē was it yet again burned and clene destroied by the *Romaines*, and finally reedified by *Augustus* Emperour of Rome.

What folkes *Diogenes* thought worthie to be called feble & maimed persones.

33. He avouched that suche folkes as wanted theire hearyng or lacked theire sight, ought not for that respect to bee called feble and maimed persones, but such as had no scrip hangyng by their syde. ❧ He dallied with the affinitee or likenesse of twoo greeke vocables, the one, ἀνάπηρος, and the other, ἄπηρος. For ἀνάπηρος, of the Grecians is called, a maimed persone, a creple, or one that hath lost the vse of some membre or lymme of his bodie, and ἄπηρος, he that is without a scryppe, suche as the poore that aske almes from doore to doore haue hangyng by their syde. Nothyng in myne opinion, a manne to be fitter vnmeete for all good occupations to bee doen in this life, that is voide of Philosophie. For the scryppe was for al prouision and store of victailes that the Cynikes hadde.

ἀνάπηρος.

ἄπηρος.

A man void of philosophie is fitter vnmeete for al good occupations.

The Cynikes had no prouisiō of victailes, but in their scrippe

34. Hauing on a time entreed a place where a coun-

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a compaignie of younge ruffleers were banquettyng & makyng good chere, with his pollie chozen pate, he was not only nothing courteously welcomed and entreteined, but also sent away with as many stripes of whippyng and scourgeyng as his backe could beare, on which persones in this wise he auenged himselfe. The names of the youngmenne by whom he had been scourged, he regestred in a piece of paper, and so walked vp and down with his cope wyde open. ☞ The markes or scrattes of the stripes declared as plainly as if he had spoken it with his tongue, how he had been handled, and the white paper vttreed them that had doen the dede. By this meanes he published the vngentle pong feloes, to be chasden & rahated of al ỹ world

Hald Diogenes auenged himselfe on certain young menne, that had whipped and scourged him.

Because he was a Cynike, he was cal- 35.
led doggue, & this kynde or secte of liuyng was of many persones highly praised, but yet no man would folow thesame. Wherupon he vsed oft tymes to saie, that he was the hounde of manie that praised him, but yet that neuer a one of his praisers had the herte to goo on huntyng with the hounde that was so muche praised.

Vertue is praised of many, but no manne will folow it.

A certain felow making vaunt and bost 36.
of hymselfe, and saiyng; I winne euer the victorie

victorie of men in the games called * Pythia, no, it is I (q Diogenes) that wynne the victorie of menne, and thou, of slaues. ¶ Ones again he dalyed with the affinites and likenesse of the Greke wordes that is betwene ἄνδρας, men, and ἀνδράποδα, bonde slaues And bondeslaues did he cal, whatsoeuer persons wer as subiecte and geuen vnto sensuall lustes, and desires. And these cupiditees by philosophie to ouercome, is a more honest and noble thyng, then in the games called *Pythia* to ouercome men,

* Pythia, wer games and plaies yerely celebrated, and holden in the honour of *Apollo*, for *Python* was a great Serpent by the cõmaundemẽte & becke of Iuno (as the Poetes fable) sette vpon *Apollo* to destroie him, when he was an infaunte, but *Apollo* euen in his tendre infauncie, with his bowe and arowes slew the serpente *Python*, and therof was surnamed *Pythius*, and therof cometh *Pythia*. Of these games is afore mencioned

37. To a certain persone auising him, that beeyng nowe a manne striken in age, he shoulde repose hymself & rest from labours, what, (q he) if I wer rennyng in a race; whether wer it conuenient, beeyng nowe approched nigh to the gole, and to the ende of the race, to slacke my course and pace of rennyng, or els rather to streigne and enforce thesame? ¶ His iudgemente was right and true that the studie of vertue is so much the more earnestly to bee pursued, as the lesse tyme to liue doeth remaine: in consideracõ, that it wer a foule shame in a mannes later daies to bee discomforted, or to haue a cold herte in prosecutyng an honest trade.

The lesse time that a mã hath to liue, the more earnestly is the study of vertue to bee proceded in.

38. Beeyng on a time inuited and bidden to supper, he saied plainly that he woulde not

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not come. And to the partie demaundyng the cause why, he aunswered: Because I had not my thankes yesterdaie for my comyng thyther.

A philosopher deserueth high thankes that becomyng desired he wil bouchesaue to bee a geast at an other mannes table.

The moste part of men requireth to haue thankes, as it were for some great benefite, if they haue had a bodie at dyner or supper with theim. But *Diogenes* (although he eyng a poore man) demed great thankes to bee duelie owyng vnto him, that he would vouchsaue and not refuse to make one at a mannes table, for that he came no whither without bearing his portion of the shot for his repast, but did with communication of Philosophie muche more dentyfie fede the myndes alswell of the partie that made the feast, as also of the other geastes, the the same maner of dyner fedde the body with good viadzie.

A philosopher whereso euer he cometh paieth well for his repast if he talke in philosophie.

39. He tooke on a tyme Demosthenes beyng at that season but a yong strepleyng, euen with the maner dinyng in a comen tauerne, and when the same Demosthenes hauing espyed Diogenes conueighed himself awaie into an inner roume of the house so muche the ferther in (q he) shalt thou bee in the tauerne. Signifiyng that hee was like muche the more for that to be a talkyng flocke to all the geastes in the compaignie, that not onely he haunted suche a place, but also had conueighed himself priuely out of sight, as though he had been found in some matter or deede of mischief. For that was a thyng more to bee talked of, then that he was makyng good there there. Other writers tellen, that this was spoken to a certain young maune, not naming what he was, but

How *Diogenes* rebuked *Demosthenes* conueighyng himselfe priuelye ferther into a tauern when he was found there at diner in an outer roume.

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but thesame might bee euen Demosthenes too. As for the sense is the more plain and open, that wee take or vnderstande, that the young manne was put in remembraunce that he should auoide not ferther into suche a place, but clene out of doores. For the ferther in that he hidde himselfe, secrete out of sight with in the tauerne, the more truelie he was in the tauerne.

The more secrete that a man is in an euill place, the more blessed is he if it

40. How Diogenes shewed Demosthenes vnto certain straungers beeyng desirous to see him.

To certain straungers beeyng verie desirous and fain to haue a sighte of that ioylie fellowe Demosthenes that had euerie where so greate a name, Diogenes stretchyng out his middle finger, and pointing with it: layed: Thissame is that ioylie fellowe Demosthenes the orator of the Athenicns. The fore fynger nexte vnto the thumbe is called in latin, *index*, as if ye should saie in English, the pointyng fynger, or the shewyng fynger, because that stretching forth thesame finger on length wee vse to shew this, or that. And the middle most fynger was emong menne of olde tyme reckened slaunderous, for a cause at this presente not to bee rehearsed. And *Demosthenes* had in euery mannes mouthe an euill reporte, of misusyng and abusing his body. Which thing *Diogenes* notifyng, had more phansie to poincte towardes hym with the middle finger, then with the fore finger, as other folkes vsed to doe.

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41. Foolishe shame to no purpose.

A piece of breade had fallen from a fellowe, who lefte thesame lyeng on the grounde, for that he was ashamed to take it vp again. Diogenes myndyng to reforme the

folie

folye of the partie, putte a corde aboute the necke of a potte, and traisled it after hym on the gronde along the Ceramicus, doyng the same thyng in a potte, which the other felowe was ciuill ashamed to dooe in a piece of breade.

Ceramicus, was a place in *Athenes*, seruyng for the buriall of them that had been slaine in battaill.

42. How *Diogenes* answered the to whom he semed to be eanest a Philosophier.

Where he semed to manie folkes toto muche, and toto earnest a philosophier, he answered, he that ther in folded the maner of the maister chauntres that sette the kaye, or take the first parte of a song to begynne it in a quiere, who of a customs and vsage, dooen somewhat excede the righte tune that they should take to the ende, that the others male take ỹ due tune, that they ought to dooe. ☞ For what excedeth or passeth the meane, although it be vicious. ✠ For all vertues (even the moral Philosophiers) doen consiste in the meane betwene two vices; as for example, liberalitee betwene nigardship and prodaigltee, true religion betwene superstition and contempte.) yet the same muche auailleth to stere vp, and to quicken the slouggardie of others. Sembleablie the cobe or cope, & the table of *Diogenes*, did not without theire greate reproche vpbraide to the riche and welthy folkes their nicitee and their delices.

All vertues doe consiste in the meane, betwene two vices.

It was one of his saiynges, that no small noumbre of menne are in a deeper kynde of madnelle, then the errour of mispointyng with the finger extended vnto.

43. Many are in a deper kinde of madnesse, the if they should pointe with one finger in stede of an

For others.

For if a bodie should still stretche vpon the middemust finger to pointe therewith in stede of the forefinger, he should eche where be accoumpted as one out of his witte, if one putte forth the fore finger to that vse, he is thought sad and well auised. But many a thousand folkes there beeri, whiche dooe much more greuously plaie the madmenne in serious maters, then if they should put out one finger in stede of an other, and yet suche persones are not emong the people commenly taken for misauised. As euen at this present date, the parentes dooe in their children chastice for a greuous offence, if they vse the left hand in stede of the right hande, but they dooe not semblеablie chastise theim, when they chose and take thynges abhommable in stede of honest.

The folly of some parentes in chastising their children.

44. He taunted the folie and madnesse of men in this pointe also, that thynges precious, thei bought and solde for litle or no thyng, and thynges nothyng woorthe at very high prices, for he saied: that the portrature of a man in brasse or stone, should bee bought vp with three thousand pieces of coyn, where as a pecke of mele was to bee solde for two brasse pens. And yet ther nedeth no such image or portrature for anie necessarie vse of mannes life, without meale there is no possibilitie of mainteinyng the life. It had therfore been conueniente that meale should bee sette at a much higher price then images of stone or brasse. The Philosophier estemed the prices of thynges by the naturall vse or necessarie occupiyng of thesame, the peuish multitude of the people

The preposterous estimacio of the people in beying & selling of thinges.

Images & portraitures of menne wer in old time bought at high prices.

Wyse menne estemen the prices of thinges, by the naturall vse of thesame

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ple esteemeth it by their foolishe persuasion.

Tribus nummis in millibus. The Frenche interpreter translateth three hundred crounes, whiche after the rate of lowertene grootes a crounc, maketh the full summe of three score and tenne pounds of oure Englishe coyne.

Thesame tale that a litle afore we re- 45.
cited of Xeniades, certain writers tellen in this maner, wher as it was Diogenes that was bought, yet as though himselfe had bought Xeniades, he saied vnto thesame: See that thou be obedient to my cõmaundements. And when the other saied again in Greke, ἄνω ποταμῶν, as ye would saie that were euen the riuer to renne vp the hylle, betokenyng the matter to goo clene arsee verse, if the seruaunte shoulde commaunde the maister: why, q̃ Diogenes, if thou beeyng in some greate sickenesse or maladie haddest bought a physicia, wouldest thou not bee rewled by him̃ prescribyng, thy diet: wouldest thou saie to him, ἄνω ποταμῶν, the riuer rẽneth vp ẏ̃ hylle?

The maister ought to be rewled by the seruaunte beeyng a Philosophier

Tranquillitee of mynde.

If the maister beeyng cruell diseased in his bodie, bee glad and fayne to obeie the seruaunt hauyng good sight and practise in Physike, muche more doeth it become one that is sore sicke in the mynde or soule, to bee obediente to his seruaunt, beeyng profoundlie experte in Philosophie. For what the facultee or arte of Physike performeth to the body, thesame dooeth philosophie accomplishe to the mynde or soule. The one healeth the

Philosophie healeth all the diseases of the mynde.

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How moche the soule is better then the bodie, so moche the more greuous are the diseases of the soule then of the bodie.

sewer, the other healeth the corrupte and naughtie appetites. And how much the mynde or soule is of more dignitee then the bodie, so muche the more greuous and dedlye are the diseases of the soule, then of the bodie. Laertius saieth more ouer, that *Diogenes*, when he was asked of the cryer, by what title he would bee sette out in wordes, and he had aunswered that he could skylle to rewle and to ordre men of freedome. Assone as he had

Diogenes would nedes bee solde to one that had nede of a maister.

espied a certain manne passyng by trimmelie decked & araied, he saied to the same crier, sell me to thilkame felowe here, for he hath neede of a maister.

46. To one makyng suite to be receiued of Diogenes vnto his secte and discipline of philosophie, after the admission of the felowe, for to proue and trye the same, Diogenes deliuered vnto him a gammounde of bakon to carie in the strete, & commaunded him to come after him. The partie casting awaie by reason of shame, the thing that he bare in his hand, stole priuely from him & conueighed him quite away. Within fewe daies after Diogenes by chaunce meetyng with him, laughed and saied, thy frendship and myne, a poore gammounde of bakon hath set at twaine.

Foolishe shame to no purpose.

Doyng to wete, that he was no meete or apte disciple for philosophie, that could not contemne and shake of folishe shame. For it is not a thyng vnhoneste for one

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ore to carrie a gammonde of bakon in his hande, but to shrynke awaie from honestee and vertue is a thyng shamefull and abominable. *Diocles* telleth the selfsame mater, some what varyng from the wordes aboue mencioned. When a certain persone makyng suite to bee a disciple of Diogenes, had saied vnto hym, Maister Diogenes commaunde me to doe some seruice: To thesame receiued into his seruice, he deliuered a lumpe of chese to carrie, and when the young man for shamefastnesse, refused to beare the saide piece of chese. A litle piece of chese (q Diogenes) hath clene dashed the amitee and frendship of vs two.

To shrinke awaie from vertue, is a foule shame.

When he had espied on a time a ladde drinkyng out of the palme of his hande, he saied: This lad is in frugalitee a degree aboue me, that dooe carrie about me superfluous furniture of houshold, & forthewith toke oute of his scrippe a little treen tankard or dishe that he vsed for his cuppe to drynk on, & thesame cast awaie from him, saiyng: I knewe not, that nature hadde in this behalfe also made prouision for vs. When he had seen an other boie, for asmuch as his treen saucer was broken, to take vp * peason oute of the potte with a crust of breade made holowe for that purpose,

47.

Nature hath prouided for euery bodie all necessarie furniture of houshold stuffe.

* *Lenticula*, is a poultz, called chiches, whiche (because wee here in England haue not in vse to eate) I translate Peason.

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pose, he cast awaie from him his treen po-
tagedishe too, as a thynge superfluous.
I can bee veraie well contented that these thyn-
ges bee thought worthie skorne and derision, so
that wee graunt this exedyng great exaumple
of simplicitee and plainnesse, to make verie well
to this purpose, that wee maie bee ashamed of
our superfluitees, and excesses, that are vsed eche
where emong vs at these daies.

The frugalitee of *Diogenes*, may shame our superfluitees and excesses.

48. A syllogisme, is a perfect argument of Logike, in which, twoo thinges or mo, first put, & the same graunted, the conclusion doth inevitably folow of necessitee.

What to a manne sapiente, nothyng is wanthyng, he concluded by this syllogisme: The Goddes are lordes of all thynges and haue all thyngs in their possession; the sapiente menne and the Goddes are mutuall frendes, either to the others, and all maner thynges that one frende hath, is commen or readie for the other also, Ergo the sapiente menne are lordes of all thynges, & haue all thynges in their possession. But by the selfesame syllogisme he mighte haue been shaken of, when he desired any thyng: why dooest thou craue, sens thou hast all thyngs already in thy possession?

How *Diogenes* concluded that a man sapient hath all things in his possessiō.

49. Howe *Diogenes* rebuked a woman lying uncomly prostrate afore the Goddes.

When bee had espied a woman lynge prostrate before the Goddes, hir bodye so boughed down, that behind her, some partes of thesame appered out, whiche is not comelie, ne honest to bee made bare to the iyes of menne: he went vnto her, saiynge, art thou not a feard thou woman, lest that

soms

some God standyng behynde thy back (for all places and things of the worlde are replenished with the presence of God (thou demeane thy selfe vncomelie? He is reported to haue consecrated to Aesculapius a tormentour, who shoulde come rennynge and all to trample, and crushe suche persones as would falle downe prostrate vpon their faces before Aesculapius. By this colour and false pretense cauſyng folkes vtterlie to renounce & abandon superstition, which haue a beleef that ỹ Goddes will not heare theim except they make much doukyng, stoupyng, beckyng, and prostrations vnto the same with vncomelie gesture of their bodie.

Diogenes counterfaited to *Aesculapius*, a Gyaunt with a clubbe in his hande.

He vsed berate often in the waie of iesting to saie, that the tragicall maledictions and curſes hadde mette with him, for that he was (accordyng to the fourme of suche maner execrations) ἀνέστιος, destitute of an house to putte his hedde in, ἄπολις, abandoned from dwellyng in any citie, ἀπάτριος, as a manne banished out of his countree, πτωχός, constreigned to begge his breade, ἀλήτης, driuen to wandre about from place to place as a vagabound, and ἡμεροβίος, not sure on the one daie, where to haue his dyner the nert day

50.

Tragicall execrations mette with *Diogenes*.

Chiliades a noble and a right clerkely worke, made by *Erasmus*, in whiche

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He hath gathered certain thousandes of Greke and Latine prouerbes.

folowyng. ☞ This he sated, alludyng to some place of one or other of the tragedies. Of the execracions and curses of ✝ *Oedipus* I haue spoken at large in my werke of greke and latin prouerbes whiche is entitleed, Chiliades.

✝ *Oedipus* (as the fables of Poetes maken relacion) was the sonne of one *Laus*, kyng of *Thebes*: who perceiuing his quene *Iocasta* to be with childe, sued to the oracle of *Apollo*, to haue true knowlege, what childe his saied wife *Iocasta* should bring forthe. Answere was made by *Apollo*, that she should bryng forthe a sonne, by whom he the sated *Laus* should be slain. In consideracion whereof, immediately: as sone as euer the childe was borne, *Laus* deliuered it vnto his shepheard, to doo the same to death. But the shepheard moued with some compassion, would not out right kill the infant babe, but bored through either of his fete an hole, and with a twig put through the holes, hong hym vp aliue on a bough of a tree. But one *Phorbas* beeyng shepheard vnto *Polybius*, kyng of the *Corinthiãs*, finding the said child, bare the same to his quene: who (forasmoche as she had no children of hir own) kept and nourished the child, as if it had been of hir own bodie borne, and of the swelling of his feete, by reason of the holes he was by hir named, *Oedipus* (for οἰδεῖν in Greke is to swelle, and πούς ὁδός, a foote.) When this *Oedipus* was come to mannes state, a strife & debate beginning among the *Phocenses*, the said *Oedipus* vnawares and vnknowing, slewe his owne father *Laus* afore said: vpon this, it fortuned that *Sphinx* the mõster, standing on an hillocke, at the citee of *Thebes*, would not suffer any bodie to passe by her, but to all suche persones as trauailed on the waie, she propouned redles and doubtfull questions, and as many as could not solue the same redles, she killed out of hande. Then was made a decree, and vpon the same a proclamacõ, that whosoeuer could solue the redle, whiche *Sphinx* propouned, should haue the queene *Iocasta* to wife, and should enioye the kingdome of *Thebes*. The redle that *Sphinx* propouned was this: what one and the same liuing creatur it was, that went on twoo feete, on three feete, and on fower feete: this redle *Oedipus* solued, affirming it to bee man, who in his infancie, creping vpon his handes and feete, was fower footes, afterwarde being growen to more full yeres of youth, went vpright on twoo feete, and in age beside bring a staffe, went with three feete. *Sphinx* thus hearing, for angre and sorowe tombled her self headlong doune of a greate rocke, and so perished. And *Oedipus*, according to the Statute afore made, had the quene *Iocasta* to wife, and with her the kingdome of *Thebes*. On *Iocastæ* he begot twoo sonnes, the one *Polynices*, and the other named *Eteocles*.

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At length *Oedipus* had knowlege, bothe that he had slaine his owne father, and also that he had married his owne mother. For sorowe whereof he pulled out his owne eyes, with his owne handes. And then was leden about blinde by his doughter *Antigone*, who saued him ones or twise, when he would wilfully haue slaine him self. Nuerthelesse the *Thebanes* hauing sure knowlege, and due proof of all the premisses exiled and banished *Oedipus* out of their cite and countree for euer. And he departing as a banished man, accursed his sonnes *Polynices* and *Eteocles* (because that they did not in sothe an extremitee and their father) that neither of theim might enioye the euherityaunce of his croune, in the kingdom of *Thebes*, but that they might slee either other in battaill, and neuer haue power to retouene saufe into their cite. &c. with many other moste dire and bitter malediccions, whiche lighted on them, and on all the whole familie of them. For, *Polynices* and *Eteocles*, fighting hand to hande, for the succession of their fathers croune, gaue either other his deathes wounde: so that they bothe fell downe, and died euen there, out of hand. *Iocasta* their mother slue her self. And *Oedipus* was with a flash of lightning, sodainly striken to death: and of this notable plague the malediccions of *Oedipus*, are in a prouerbiall speaking, taken for notable greate misfortunes, and euill chaunces, sothe as *Diogenes* here in this present, his *Apophthegme* doeth mencion: and Erasmus in the said Chiliades, doeth more at large recite.

How *Diogenes* matched fortune, lawe and affections.

Whereby is purchased and maintenued the tranquilitee of menne.

Furthermore, he is reported to haue vsed this saiyng also, that to matche against fortune, he sette alwaies the confidence or stoutnesse of courage: against the lawe, he set nature: against affections, motions, or wilfull pangues of the minde, reason. For, that by these three thinges is purchaced and maintened, the tranquilitee of men. Against the bloustreyng stormes and rages of fortune, a strog hart, beyng voide of all maner feare, is to a sapient manne a sure bucler and defense: in stede of a lawe, the wiseman foloweth nature, to the whiche nature if the lawe be repugnaunt, he despiseth the lawe. And with reason he caulmeth all wageth, and kepeth downe, the troubleous assautes of desires, and affeccions inordinate.

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52. When Alexander Magnus came to se Diogenes, he chaunced to finde him in the place that was called Craneum, sitting in his tubbe, & patching together with glewe or past, the toren leues of his bookes. And after that the king hauing familiarly talked many things with him, addressed himselfe to depart, & said: Bethink thyself Diogenes, what thou woldest moste faine aske of me, for whatsoeuer thou shalt desire or wishe, thou shalt assuredly haue, well (q̄ Diogenes) of other thinges we shall talke anone at leasure, in the meane time stande aside from me a litle out of the way, when the king had gone back from him, supposing that the other was minded to consider with him selfe what he might best aske: to the same, of a prety while speaking not a worde, he repeted his former wordes, and ones again said: aske what thing thy mind and will is Diogenes. Mary euē this same was my will & desire to haue, q̄ he again, for before, thou diddest keepe away frō me the Sunne, being moste requisite and necessary for this busines or occupation that I am about now. Other writers tellen, that he said thus: Do not make shadowe be-

Craneum a long was a place of exercise in the citie of *Corinthus*.

Why we *Diogenes* bosed the kinge, *Alexander* the great, inuiting him to aske of him what gift he would.

twene

twene the Sunne and me. ❧ For that he was disposed to sunne hun selfe.

This also is recorded in writing, that Alexander spake vnto him after this sort: I am come hether Diogenes, to succour & to relieue thee, because I see thee to be in great penuric and nede of many thinges. To whome Diogenes aunswered thus again. Whether of vs two is in more penurie, I, that besides my scrip & my cope, doe misse, ne desire nothing at all, or els thou, which not being contented with the inheritaunce of thy fathers kingdom, doest put thy selfe in auenture, and hasarde of so many perils and daungers, to enlarge the limites of thine Empire, in so much, that vneth all the whole worlde semeth able to satisfie thy couetous desire? 53.

Diogenes auouched himselfe to be richer then *Alexander* the great.

The insaciable mynde of *Alexander*, to haue Empier.

On a certain time when Diogenes had ben reading of a lecture a very great while together, was at last come so farre that he sawe a voide page of a leafe: he of good cõfort maisters (q he) I haue espied lande. ❧ Making resemblaunce to a company of men being wered with long sailing, who are well refreshed in their hartes, when the porte or hauen afarre of appeareth vnto theim. 54.

To one by sophisticall insolubles con- 55.

Vain sophisticacions, are ca-

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there to be shor-
ned, then to vse
foolish.

cluding and proving, that Diogenes had
hornes, feling and handling his forehead &
his temples. In faith (q Diogenes) but I
se ne sele none. ❧ He thought better to laugh
soch a peuish trifling argument to scorne, then to
soyle it.

56. When Zenon reading a lecture in the
scholes, laboured with most subtile & most
craftie reasons to proue that neither was
there, ne possiblie might be, any mouing.

Howe Diogenes confuted Zenō, labouryng to proue that mouing is a thing impossible.

(In which mouing dependeth a great portiō of the veritie, concluded in naturall philosophie.) Diogenes arising vp out of his place, begonne to walk vp & down. Zenō marueiling therat, said: why, what doest thou now Diogenes? Marie (q he) I falsifie & confute thy blind reasons. ❧ Rebuking al vnder one, the vaine bragge & ostentacion that Zenon made of his witte.

57. A certain Sophist, willing in the presence of Diogenes, to shewe the quicknesse of his witte, made a sophisticall argumēt vnto him, in maner and forme as foloeth. That I am, thou art not: when Diogenes had therunto graunted: And I am a man, (q the other) Ergo, thou arte not a man.

How Diogenes mocked a Sophist, arguyng him to be no manne.

Euery perfecte syllogisme, hath three partes or membres, as,

Then said Diogenes: Let the first member of thy syllogisme begin of me, and the cōclusion of thyne argument shall assuredly

be

be right and true. ❧ He would not vouchesafe to discusse what default and errour was in the argument, but thought better to geue a mock to the felowe that stode so highly in his owne conceipt, for the respect of soch trifling baggage. If his minor had ben this, thou art a man, then after *Diogenes* his sentēce, the conclusion had ben good, for it had folowed that the Sophist was no man. that I am thou art not, the *maior*: but I am a man, the *minor*: *ergo*, thou art not a man, the conclusion.

To one for the ostentacion of his wit, busely prating and making many gaye good mowes, of the skie, and the sterres: I pray you good sir (q Diogenes) how long since, came ye down from heauen? ❧ In this he represented *Socrates*, whose saiyng was, soch thinges as are aboue our reache, to be no part of our playe to medle withall. 58. How *Diogenes* mocked a felow that made much prating in Astronomy. Above in the xviii. saiying of *Socrates*.

A certain Eunuch, being in sore infamie and slaunder of vicious and vnthriftie liuing, had written vpon the doore of his house, no euill thinge motte there enter here. Diogenes the same inscriptiō espying, saide: the owner of the house for his owne parte, what waye doth he vse to goe in? ❧ The *Eunuch* had set vp that title as a poysie, or a woorde of good lucke, that no misaduenture might light on the house, and the same did *Diogenes* worst and transferre to the vices of the mynde, whiche onely are in deede euill thinges. 59. *Eunuchus*, is a gelded man. The vices of the minde onely, are in deede euill thinges.

Diogenes hauing gotten perfume, rubbed and enointed his feete therewith, contrarie 60. *Diogenes* enoin-

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For his feete with perfume, wher others enoynten their heddes.

trarie to the common vsage of all other folkes. And to soche persones as made a great wondring therat, he saide: Thus I doe because that perfume being powred vpon the head, reketh out into ỹ aire: but from the feete it ascendeth vp to the nasetrelles. ❧ Semblably did an other persone disalowe & dispraise the commen vsage, by which men set garlandes of swete herbes & floures vpō their heades, where as it is more conuenient to put the same benethe the nasetrelles, for that the vapour and aire of the redolent sauour, dothe not of his propertee so much descende & soke downward, as it doth mount and ascende vpwarde.

Wenne should wrate swete flowers in their bosome, rather then in their cappe.

61. The priestes, or ministers (of soche diuine rites, sacres and misteries, as in the gentilitee of that time were vsed in Athenes) would haue persuaded Diogenes, and haue brought him in minde, to take ordres, and to be a minister of the temple among theim, alleging, that soth as in their life time had bene within holy ordres, had highest preeminence among the dead. To the which aduertisement, Diogenes thus replied. That is a mad rekening, saith he, as euer I heard, if the valiaunt Captaines Agesilaus & Epaminondas, because they were neuer priestes, be lyng in the backhous ditche, and Patetion that theefe, with

Howe Diogenes replied to the Atheniens, auysyng him to be a preste or a ministre of their holie rites.

Agesilaus, a nere kyng of the Lacedemonians, &

all

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all the rable of other like ſpittle vilaines, for this onely reſpect that they ben within ordres, ſhall ſit in God almightie his own lappe. ❧ It was a ſore checke geuen to the factions of the prieſtes, who for their emlouyment, incre, and auantage, did flatter. ❧ With faire promiſes feede the ſuperſticion of the blind and ignoraunt people, bringing theſame in ful beleefe that taking ordres, or profeſſing religion, ſhould conferre eternall bliſſe after this preſent life, where as theſame felicitee is ordeined and prepared only for thoſe, that by godly and noble doings haue deſerued it, whether they be men of the church ❧ withtin holy ordres, or not.

Epamenondas & eight ballaun capitain of the Thebanes.

The bliſſe of heauen is not cõſidered for the reſpecte of the ordre, or that, but for good liuyng.

At his firſt entreyng into his philoſophicall profeſſion or trade, when he in his tubbe eatyng drie and muſtie breade, all ſolitarie without the coumpaignie of anie creature, heard al the whole citee whoughtyng and ſhoughtynge euerie where with ioye and ſolace, (for it was a feaſte daie of high ſolemnitee and paſtyme) he feeled in his herte no ſmall tediouſneſſe, and a good preatie while it ranne ſo in his hedde, that he was more then half mynded, to geue ouer the trade of liuyng, whiche he was entreed into. But when at laſt, he ſawe mice come crepyng about his tubbe, and eating vp the crummes of breade, he ſaied to himſelfe,

62.

Howe Diogenes being more then halfe mynded to geue ouer the Philoſophicall trade that he had entred into, was ſtaied.

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selfe, why art thou out of conceipt with thy selfe Diogenes? thou arte a greate estate out right, and kepest a royall pryte, loe, thou kepeste a table for smelfeastes too, that are glaade, to seke their dyner with the.

63. To Plato for the respecte of his slouenrie and beggerlinesse of liuynge, callinge him curre and dogge: Yea marie (q Diogenes) ye say sothe, for I am come renning home again to theim that solde me away. For it is the guise and maner of doggues, if they ber solde, to renne home againe to their olde maisters. He was nothyng offended with the opprobrious woorde, but rather to his owen purpose interpreted thesame. Insailyng towards *Aegina* he was before his arriuall, taken prisoner of certain pirates, & so brought into the Isle of *Crete*; and there solde. Those pirates (I thynke) wer *Corinthians*, or *Athenians*, or at lest wise *Aeginetes*.

Diogenes tooke in good part to be called dogge

Crete, is the same Isle, that we call *Candie*, of whiche wee haue noted in another place.

64. When certain persones had demaunded on him as he was comyng homeward from the hotte baine hous, whether there were at thesame, many men, no verelie, saied he. And beeyng eftsones asked whether there wer at the said stew much prese of folke, yea, by the rood is there (q he.) Notifyng, that to be called a man, is a fitte name, but for a fewe.

The appellacion of a man is fit, but for few.

65. This also goeth in a tale, albeit vneth bele-

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beleuable. Plato had thus diffined a man: A man is a liuethyng with twoo feete, hauyng no fethers. And when the scholares of Plato hadde made signes and tokens of well allowyng thesame diffinicion, Diogenes brought forth into the schole, a cocke pulled naked oute of all his fethers, bothe great and small, saiyng: loe, here is Plato his manne. ☞ whereupon it was added to the diffiniction, hauyng brode nailles, for that no byrdes haue anie suche.

This diffinicion of a man Aristotle allowith by leyng the doorth purpose.

How Diogenes improued the diffinicion of a manne whiche Plato gaue.

66. To one demaundyng at what houre best were, for a man to go to his diner: If he be rich (qᵈ Diogenes) when his pleasure is, if poore, when he maie.

At what howre it is beste for a man to dyne.

67. Being at Megara, whē he sawe the Rāmes goo with their wulle on their backes, vnshorne for takyng harme of the bitternesse of colde, and their young children go clene naked without any clothes at all, he saied: It is muche better to be the Rā, then to be the sōne of a Megariā. ☞ It is writen of the Megarians, that thei wer wonderfull rechelesse in nourishyng and keppyng vp their children.

Megara was a roun in the countree of Attica not ferre from the citee of Athenes.

The Megarians were rechelesse in keping their children.

68. A felow carryng a long loggue in the streete, gaue Diogenes a good rappe with the one ende of it, for lack of takyng hede, and incontinente (as the guise is in suche

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case

case) saied: Beware: why, (q Diogenes) doest thou entend to geue me an other rap yet? Other writers do thus tell it. When the feloe saied: beware, Diogenes rapped his staffe on the pate of the other feloe, and after the stroke alreddie surelie sette on and past, sayd as thesame had don afore to him, beware. ☞ Geuyng vnto thesame taunt your taunte, or one for an other. For, beware, shoulde haue been saied before the harme doyng, and not after.

It is ouerlate to bid beware, when the hurte is doen alredy.

69. Diogenes on a time, bearynge in his hande a lighted candle, walked vp & down the mercate stede, in a verie bright and clere daie, like one that soughte a thynge lost. And diuerse persones askyng, what hee didde: Marie I seeke a manne (q he.) ☞ Notyng the publique maners of the citee scace honest enough for anie persone, bearyng the name of a manne.

A manie a rare thyng to bee founde, though he be sought with a candle.

70. When he had on a time been so souced with water, that he had neuer a drie thred about him, and stood droppyng on euerie syde and parte of his bodie, diuerse persones standyng about him (as commenly in suche case they will) toke muche pitie on the poore soule, as one that had been serued a verie vngodlie touche, and vsed or handled

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handled out of all good facion. To whiche persones, if ye bee wyllyng, saieth Plato, (for he also emong others was happelie at the same time present) to take pitie and compassion upon Diogenes, departe hens and gette you from him. ¶ Noteyng in him beeyng a Philosophier, desirefulneesse of glorie. For asmuche as therefore to be vnto the bystanders suche a wondreyng and gazyng stocke was to *Diogenes* great pleasure and delectacion: he was rather happie and fortunate, then to bee pitied, but if he had been wetted from top to toe, no man standyng by to see it, then had he been miserable in verie deede.

Positive ambition and desire of glorie in *Diogenes*.

71. To one that gaue him a good cuffe on the eare, in good south (quoth he) I had no such knowledge ne warnyng to goe with a salette on my hedde. ¶ And that was all that euer he dis to be auenged on the partie that had striken him.

The patience & moderation of *Diogenes*.

72. But he diddе not with semblеable patience forbeare one Midias, who after a good whiffersneket, truelie paied on his eare, had saied: There bee three thousand brasse pens now readie assigned and laied out for thee in the eschequier: in the waie of mockage, biddyng much good do it him, for that he was assured to recouer of Midias so muche money for a forfaicte, if hee would

Howe *Diogenes* requited one *Midias*, geuing him a blow on the eare.

The penalitee of forfaicte, for

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geuing a blow in the old time at *Athenes*.

would take the law for the blowe geuing. But Diogenes the nexte daye followyng tooke a broode thongue, suche as the champions vsed of neates leather, set with studdes and bosses, and thesame well fauouredlie bestowed about the ribbes and pate of Midias, he saied euen in the verye same wise, as the other had dooen afore to him: there be three thousande brasse pens nowe readie assigned and laied oute for three in the eschequier. *Aulus Gellius*, telleth of a fedoe which had a good sporte to geue men buffettes with his hande, and immediatelie after, would commaunde to be told oute in readie monye the summe of the forfaicte, oute of a purse, whiche he had continuallie carried about with him for that purpose. But *Diogenes* plainlie declared, not al men to be of that pacience, that they can be satisfied, and holde them contented with the penaltee of the sette forfaicte.

73. Howe *Diogenes* aunswered *Lysias*, demaunding whether he beleued any goddes to be.

The Philosophiers had in this behalf, a verie euill name abroode, that either thei beleued not any goddes to bee, or els thei did contemne thesame. This thing Lysias half signifying, asked Diogenes, whether he beleued that there were any Goddes. To whome Diogenes aunswered: Howe may it stande with reason that I shoulde not beleue, yes: sens I am fully persuaded

Lysias was an oratour in *Athenes* whome

that

that thyselfe arte a felow of the Goddes abandoned and accursed. ¶ This sayinge same writers doen attribute to *Theodorus*. He made none aunswere to the question, but reuersed the woordes to the parties selfe, that had in the waie of despite put the question to him. for his exceading sweetnes *Q. Curtius* pag. 6 seth.

74. Espiying a felow for the obseruaunce of religion, washyng himselfe with riuer water, (for by this rite did men of olde time vse to purifie and clense theimselfes, if thei beleued any offence on their partie against the Goddes to haue been committed) miserable creature, saied Diogenes, when thou hast erred in any pointe of grammer, thou art not assoyled by cassyng water vpon thyselfe: then muche lesse shall semblеable sprincleyng of water ridde or deliuer thee from synfulnesse of liuyng. ¶ He did verie well note the superstition of folkes, in that they beleued the spottes and staimyng of the soule to be pourged and scoured awaie, with the sensible, grosse or carnall elemente of bodilie water, except they had also cut awaie the inordinate lustes and desires of the herte. Why we *Diogenes* eiuded a felow sprincling water vpon hym selfe for vouwing his vnuse. The superstition of folkes in old time.

75. He did wonderous highly rebuke those persones, who, if any of their maters framed not, but wente a wrie, would blame and wyte fortune therfore (as in deede the moste parte of men vsen to doe, and Dio- *Diogenes* rebuked those persones, who blamed fortune, whē their maters fel awry.

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genes auouched the parties selfes muche moze woꝛthie to be shent, whose guise and facion was, with all earnest requeste and instaunce to craue at the handes of ladie foꝛtune, not suche thynges as in very deede were substanciall good, but such as in their owne phansie and opinion seemed good.

If God might be let alone, he would sende to man that were best foꝛ him.

☞ Foꝛ if men would permit oꝛ leaue to the arbitrement, wille and pleasure of the Goddes, to sende suche thynges, as thesame dooe iudge to be best and moste expediente, they woulde sende it. Now, foꝛasmuche as men receiuen accoꝛdyng to their own moste eagre and impoꝛtune suites, thei doen like feloes hauynge no shame in theim, to laie vnto the Goddes the fault of quaillyng and mispꝛouyng.

76. The superstition of suche persones as would be fraid with dꝛeames, in this maner did he deride and skoꝛne, what thinges ye doe while ye are awakyng, saieth he, that care ye not foꝛ, and what thynges ye dꝛeame while ye are slepyng, ye doe carefully searche out.

The superstition of many foikes about their dꝛeames.

☞ Foꝛ to the felicitee, oꝛ miserie of a manne, it maketh not so greate foꝛce, what cometh to thesame in his slepe, as what he doth awakyng. While one is awakyng, if he perpetrate any vnhoneste oꝛ sinfull act, it wer requisite to feare the wꝛathe of God, and the wofull ende to ensue thereof, and not if menne see this oꝛ that, in their slepe.

77. At the Olympia, the crier thus pꝛoclamyng,

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myng, Doxippus hath wonne the maistrie of menne, Diogenes corrected him, saying: no, Doxippus of slaues or vilaines, and I of men. ☞ Signifiynge, theim that proued maistries at the saied *Olympia* and other like games, not to bee men, but bondeseruauntes of glorie, onely the Philosophier & none els hath the ouerhande of men: like vnto this, is one other of his sayings above mencioned.

The bondeseruātes of glory. The Philosopher only hath victorie of men.

When Philippus had an armie in the contree of Cherronea, ther to make warre, thither came Diogenes, and beyng taken by the souldiours, he was brought vnto the kyng, who, when he sawe Diogenes a persone vnknowē, cried out in a great furie, A spye, a spye. To whome Diogenes replied, saiyng: yea, euen a verie spye in deede. For hither am I come to vieue the brainsiknesse of thee, who, not beyng contented with the kyngdom of the Macedonians, for to gette other mennes kyngdomes into thy handes, doest cast thyselfe in great perill & daunger of leesyng bothe thyne owne kyngdome and also thy life. The king marvailing, at the frāke plainnesse of the man, discharged the same, and sette him at large, biddyng him go where he would at his free libertee.

78. *This Philippus was king of the Macedonians, & father of Alexander the great.*

How Diogenes answered Philippus, chalenging him for a spye.

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* *Chetronea*, the countree where Plutarchus was borne, a region nighe to Hellespontus. And in this place did Philippus conquierr and subdue all *Grece*. It is called by an other name *Chersonesus*, because it is in maner round about enuironed with the sea, and is by reason therof in maner a verie Ile. And for the excellencie, it is otte tymes sette for *Hellespontus*.

79. Alexander the king of ỹ Macedonians had sẽt letters vnto Antipater by a certain persone named Athlias, Diogenes at the same houre being happely in place. Who, accordyng to his Cynicall guise, saied: Athlius frõ Athlius by Athlias to Athlius. ❧ It was nothing but a toye, in dalyng, with the affinitee and similitude of wordes. For the name of the messager was, Ἀθλίας, with, α. and ἄθλιος in Greke souneth one being in miserable state or condition, & sore vexed or beaten with manifolde trauailes, peines and troubles. For which respecte the fighting men, or the champions and maisters of feate, had their name derived out of the same vocable, and were called both in Greke and Latin *Athletae*. The meaning of the Philosophier was, that princes for the ambition of honour, rule and dominion, being in continuall strife, and hurlee burlee, are in very deede persons full of miserie and woe: and euen in like miserable state of wretchednelle to be all those that are ready, prest, and willing seruauntes, aiders or furtheres of ỹ appetites & desires of the same.

Athletae.

Princes which for ambition of honour rule & dominion are in continual strife be in miserable state, and ful of woe.

☞ So then true it was, that *Alexander* for the careful and troublous life that he led worthely called *Athlius* that is, miserable, wrote and sent letters by *Athlias*, being no lesse worthy the appellation of *Athlius* then his maister, vnto *Antipater* as much worthy to be called *Athlius* as any of the other two, in that he was at all times bounde

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bounde to obeye and serue *Alexander*.

Being spoken to, and inuited to come vnto Alexander, he refused so to doe. But to Perdicca the high Capitain, or graund maister vnder the same Alexander threatning to take his life from him, except he would come. In feith, said Diogenes, then shall ye doe a noble & a valiaunt acte. For as well the litle wourme whiche (bothe in Greke & Latin) is called Cantharis as also the blacke spider called Phalangium, is able at all times to do as muche. *Cantharis* is a litle litle bermin, not much vnlike in facion to the beetle or the hornet, but hauing in it sharke poylon. *Phalangium*, is the spider of the most venemous sorte, neither did he sticke or feare, on his parte again to threaten *Perdicca*, that he shoulde liue happely, though he lined without his companye, notifying thaim to be in a very wretched case or state, that lined with *Perdicca*.

80. *Diogenes* refused to goe to *Alexander*.

Perdicca, graund maister vnder *Alexander*.

Cantharis.

Phalangium.

Ye affirmed the Goddes to bee gentle and some entreated to geue life vnto men, but the same life to be a thing vnknowen to suche persones as seeke to haue of their marchpaines or wafers with other like iunkerie, and their swete perfumes or pomaunders, and other semblable delices.

81. The life of man standeth not in carnal pleasure nor in sensitiue.

For those persones who haue al the pleasure of the said thinges beleeue themselues to liue, where as onely wisdome and perfect vertue dor-

Only perfecte vertue geueth to man veray true life in dede

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assure the very true life in dede replenished with tranquilitee and pleasaunt sweetnesse. Wherfore not the Goddes are to be put in faulte, but man, who of his owne mere folye doth earnestly craue of the said Goddes, not life, but sensuall pleasures of the flesh.

The preposterous praiers of carnal persons.

82. Espying a delicate and nyce seloe, to haue his shoes put on and buckled by his seruaunte. Nay in feith (q he) thou lackest yet one pointe or degree of perfecte blisse, which is, that the same seloe ther wype thy tayle to. And that should sone bee, if thy hande or fyngers were cut of. It semed to *Diogenes* a thing as much contrary to reason to abuse the Page his seruice in doing on his maisters shoes, in case the maister be strōg and lusty enough to helpe himselfe therein, as if he shoulde after comming from the lakes, put his seruaunt to the office of wyping his taile. Albeit, it may be also vnderstanded of wyping the nose. To an Ethnike Philosophier, it semed nicitee, beyonde the course of nature, that an Ethnike or Gentile should haue his shoes doen on by his seruaunte. And yet I knew a Christian man, being a priest yea and a Diuine, who although he haddе all his limmes perfect, and none of his membres maymed or lame, yet euer when he should goe to the stoole, would call seruauntes no then one, for to vntie his poinctes and alsa, when he came from thence, to trusse the same againe. Whiche thing when I sawe, thus did I thinke with my selfe. Now would Christ that *Diogenes* were here present, to behold this geare.

Diogenes thought it a thing vnnatural, that the seruaunt should pull on the maisters shoes.

When

When he sawe a feloe going to prison 83.
that had embesled and conueied awaye a
cup of golde out of the treasurie or chaum-
bre of the citee. (And so it chaūced that he
was led to prison by the officers of the ci-
tee which they called in greke Ἱερομνήμο
νας:) See, see (q Diogenes) the graund the-
ues leden ỹ petie theef to ward. I would
God this same word might not be without a lye
saide of some publique officers of Christentee, by
whome sometimes is trussed vp, and hanged on
the galoes a poore silly soule, that hath percase
pielsed away tenne grotes, where theimselfes by
great pielage, bybrie, or extorcion, yea and for a
faire touch, by deceiuing & beguiling their prince
or the commen weale, do growe daily & encrease
in welth and richesse, no manne saying blacke is
their eyen.

The graund
theues lede th
petee theef to
prison, sayde
Diogenes.

¶ In the olde time there was of an auncient custome in Greece at cer
tain seasons a commen assemblee, of certain the most sage and prude
persones, by election appointed thereunto, out of all the chief cities, af
ter a much like sorte, as nowe here in Englande are chosen knightes
for eche shier, and bourgoises for euery towne, and by a commen con
sent assigned at times requisite, to repaire vnto the parliament. And
was called in Greke αμφικτυονικὸν συνέδριον, of the latines
Amphictionicus conſeſſus, the sitting of the *Amphictions*, or *Conuentus Am
phictyonum*, the assemblee of the *Amphictyons*, or *Amphictyonicum cōſiliū*
the counsail or parliament of the *Amphictyons*, or els, *Conſilium Amphic
tyonum*, the conuocation of the *Amphictyons*. Some writers holden opi
nion, that the name of *Amphictyons* was geuē vnto it of coming or re
sorting out from all cities & townes of Greece to the said parliament
(for the borderers, or bounders, inhabiting round about any place ar
called in Greke Αμφικτύονες) And some authors deriuen the nam
from *Amphictyon*, the sonne of *Deucalio*, who in time of his reigne he
is chronicled to haue called together a counsail or parliament of th

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actions of Greece, and by a common ordinaunce enacted to haue suche
used the saied maner and forme of assembling. The people of Greece,
whiche repaired to the said counsaill are numbred to be the Ionians,
the Dorians, the Perrhebians, the Boetians, the Medonites, the Achaeans, the
Phthiotes, the Melians, the Dolopians, the Aeneans, the Delphians, and the
Phocenses. And the burgeoisses, that were by publique auctorite chos
sen, appointed, and sent from any of the countrees above named vn-
to the said counsaill, were called ἱερομνήμονες, and by an other name
πυλαγόραι, or, πυλαία, the place where the parliament was holde

84. Beholding a lad hurling stones at a gi-
bet, well doen (q Diogenes) ỹ wilte surely
hit ỹ marke: ❧ Signifyng that a day would
come when the partie should surely bee hanged.

85. When a sorte of young strepplinges stā-
ding about Diogenes had cried vpon him,
dogge, dogge, dogge, and immediatly be-
yng afraied, had begon to ren awaie, and
beyng asked why thei ran awaie, had said,
lest thou shuldest bite vs, bee of good chere
my sõnes (q he) a dogge eateth no bectes.

Beetes is an herbe called in greke ἔλιτος ❧ Courtly and by a pruie nippe, vpraidyng in latin *Beta*, of them of maners effeminate, wanton, and foolish, whose exceding werishnes & vnsauerines, eue of old antiquitee dawcocks, lowtes, cockescombes & blockheddes fooles, were in a prouerbial speaking said: *Betizare*, to be as werishe & as vnsaucry as Beetes. *Plautus* in his comedie entitled *Truculentus*, saith: *Blitea est meretrix*, it is a peerish whore, & as we say in english, as wise as a gooce, or as wise as her mothers apren string. So a fole that hath in him no witte, no quicknesse, but is eue as one hauing neither life ne soule, *Laberius* calleth *Blitea bellua*, a beast made of Beetes. And in *Menandes* also (as writeth *Erasmus* in the prouerbe, *Betizare*,) the husbandes reuile their wyues, calling them *Bliteas*, as of small shifte or helpe, that they were as good to haue wiues of Beetes, for which we saye in our Englishe prouerbe, wiues of clowtes. And because all effeminate persones doen in fine growe to semblable folishnesse & dotage, as if they were not maisters of their

of their owne werke, but as persones rapt into another worlde, *Diogenes* tooke occasion of comparing and resembling the vices (in whom was no likelyhode ne sparke of good towardnesse, but rather of al vnracionalnesse) to the werthe and vnsaucrie vertes.

86. To a felow that tooke himselfe for no small foole, because he ietted about the streates with a Lions skinne on his back, Diogenes sayd. Thou felow, wilt thou neuer leue putting the mantell or gaberdine of manhode and prowesse to shame?

How *Diogenes* scorned a felow that being but a sheepe, sitting vp and downe in a Lions skin.

He thought it a full vncomely thing, that a persons effeminate (and soche a sheepe that durst not shew his face among men, but was more like to crepe into a benche hole, then to doe any manly acte) would vsurpe the wearing of the wede of ‡ Hercules. The selfsame may be saide to those persones that with mischeuous disguising of their vesture professen holinesse, their maner of liuing being nothing answerable to the same.

‡ *Hercules* was the sonne of *Iupiter*, gotten in the shape of *Thebes* vpon quene *Alcumena* the wife of *Amphitruo*, while he was keping warre in Bactria. *Hercules* was a man of singular manhode and prowesse, and did in his time, xii. notable valiaunt dedes, whiche one was, that he slewe a fierce Lion in the forest of *Nemea*, and wore the skinne of the same as a thing wonne by strong hand, and in that wede or habite, he is set out in all imagerie or pictures of hangings or painted clothes.

87. When certaine companie had great communication of Callisthenes the Philosophier, that he was happie, fortunate, and euen in heauen, for that he was in ye court of king Alexander with much high fare & preparation entertained. No marie (quod Diogenes) he is in wretched case, and in miserable

Diogenes thought not himselfe more blessed that lyued in kinges courtes

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rable condition, for that he muſt be fain to take his dyner and his ſupper when pleaſeth Alexander. ❧ Meaning, nothing to be in the ſtate of perfect bliſſe, if libertee be awaye. This is *Calliſthenes* the diſciple of *Ariſtotle*, whome *Alexander* at laſt did caſt in priſon, where he perysshed and died. Some wryters for *Calliſthenes*, doe put *Ariſtotle* himſelfe, of whoſe ſingular good fortune and happe, when companie made much talking, for that he lyued familiarly with a kynges ſonne: yea (ſ *Diogenes*) *Ariſtotle* dineth at ſoche hour as pleaſeth *Alexander*, and *Diogenes*, when pleaſeth *Diogenes*.

Nothing is in the ſtate of perfect bliſſe if libertee be awaye. *Calliſthenes* the diſciple of *Ariſtotle*, at length caſt in priſon by *Alexander*.

88. If Diogenes, at any time ſtode in great nede of money, he woulde take it of his frendes. But to ſoche perſons as with many checking wordes did (as ye would ſaye baite him) for that contrary to the dignitee and honeſtee of a Philoſophier, he woulde after the maner of beggers aſke & craue. No, ſ he, I doe not aſke their almes, but I require my dutie. ❧ For the Latin woorde *Repetere*, is vſed in his propre ſignification, when we demaunde or require to haue rendred or redelyuered vnto vs any thing, whiche either by the way of loane, or els by leauing it in the cuſtody or keping of an other perſone is out of our owne handes. And one frende geuing to an other that is in neceſſitee, doth not geue a free gift, but rendreth or paieth home againe that he owghed by true debte. For whoſoeuer in ſoche a caſe doeth kepe or reſtrain his money, the ſame doth wrongfully

οὐκ αἰτῶ, ἀλλ' ἀπαιτῶ.

Repetere.

A Philoſophier doth not begge but requireth his owne dutie.

Whoſo reſtreineth & kepeth from his frend in time of neceſſitee, with-

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holdely that is none of his owne.

fully detaine and withholde that is none of his owne propre goodes, but due to an other body.

When a certaine young man being kembed, piked, & decked all of the mynion tricke, had moued and put forth a fonde or peuishe question to Diogenes, certes, q he, I will make you no answere to your question, till by taking vp or doing abroode your clothes, ye shall haue shewed, whether ye be a man, or a woman. 89.

Ouer curious apparell argueth wantonesse and nicitee.

By his apparell and araye, nething fitte ne comely for a man, he noted the effeminate wantonesse and nicitee of the partie.

To an other young man seactely and trickely representing at the baines, a certaine lasciuious playe, whiche to exhibite the Grekes callen Κατλακίζειν: Sirrha, young manne, q Diogenes, the better ye doe, the worse it is. Vtterly disalowing & condemning the feate whiche of it self was vnhoneste and naught, of which sorte is also playing at dice, wherein the more cunninge werkeman that euery persone is, the wurse man is he and the leise honest.

Κατλακίζειν, was a foolishe game that louers had, and vsed to play at dyners, suppers and other banquettes, by the hobleyng after they had dronken, for the dronke that was left, they would cast vp on high, and by the clacking, plashing, or soune that it gaue in the fall, they would take a signification whether their louers were true to them or not. And thereof Κατλακίζειν, to playe that kinde of playe.

As it fortuned Diogenes to be present, and to make one among the rest at a dy- 91.

ner,

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How Diogenes caused a certain company that cast bones to him, as if he had ben a dog.

ner, the companie calling him doggue, cast bones to him in derision, in consideration that thesame is a thing customably vsed to be doen to doggues. But he in departing from the company, pissed vppon euery of the geastes that sate at the table, behind at their backes, signifiyng thesame also to be, one other properte belonging to doggues.

92. The Oratours and other persones, doyng all thinges for glorie and renoumie, Diogenes called by a worde that might be take in a double sense, τρισάνθρωπος, thrise double menne. For, as the common sort of people denieth that persone to bee a man, that is neither learned, nor yet of gentle condicions, so did the Philosophier call hym a miser, that had no qualitee aboue the common rate of man. For according to the saiyng of Homere: No liuing creature is more miserable then man. And therfore, thrise double me, Diogenes called thrise double misers, as the which bestowed and applied all their studies vpon a thing of most vanitee in ỹ worlde, and were as bounde seruauntes or Pages to the multitude of the grosse people, being a beaste of many heades.

τρισάνθρωπος.

Oratours and other persones doing all thinges for glorie Diogenes called thrise double men.

Man of al creatures most miser.

The people, a beast of many heads.

93. A certain riche man, hauing no maner knowledge nor learning at all, and yet going in gorgeous and gallaunt apparel, he called in greke, χρυσόμηλον, that is: a sheepe

Riche persones voide of learning, Diogenes called sheepe

with

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with a golden fyce. ☞ For in the Poetes it is founde written, that * soche maner shepe haue been. And those persones, who were selp poore soules, and had no more store of witte then they must nedes occupie, wer euen then, and yet still are in all tongues, and places by a common prouerbe: called shepes heads, or shepe.

with golden fyces.

* Sochea shepe was in Colchos whose fyce Iason by the helpe of Medea the kinges daughter set a raye, slyeyng the 94. bulles & dragon, that kept it.

Passing by the house of a certain prodigall and riotous persone, where it was written vpon the doze, this house is to bee sold, if any man will buye it. Yea by my feith, q Diogenes, I espied very well, and prophecied in my minde, that by reason of thine vnmeasurable gourmaunding and surfeiting, thou wouldest at last spue vp some house. ☞ For he had already consumed and deuoured his house, before he offered the same to sale, by setting that inscription vpon the doze. So that it might more truely be called a spuyng, then a vendition or sale.

Riot and prodigalitee, causeth menne to spue vp whole houses.

To a young keloe, finding great fault, that he was euill combzed and troubled of many persones, nor could bee in rest for them: Parie, and cease thy self also, q he, openly to shew tokes of being out of quiet. ☞ Signifying the saucy and busy medlinge of soche persones as will neuer cease doing menne shrewd turnes and displeasures, by no worthy thing better to be quieted or ended, then if y parte that is harmed or wroged dissemble his greef. For soche persones as doe haggue and bape at a bodye,

95.

The best waye to cease the molestations of busy medlyng keloes is to dissemble that we be greued with them.

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bodye, purposly to bring him clene out of quiet, & to vexe him at the botome of the harte roote, will ceasse and leaue of in case they see the partie to be nothing moued with their doing. Albeit I haue half a geasse the Greke wordes comprehende an other priuie or couered sense. For when the young felow complained, and founde him selfe greued, that a sorte of busie medlers would not let him alone, ne suffer him to be in reste, Diogenes thus aunswered in Greke: παῦσαι γὰρ καὶ οὐ τὰ δείγματα τοῦ πασχητιῶντος περιφέρειν. That is, yea and ceasse ye also to carry about with thee, the tokens of a persone wanton and effeminate. For suche persons neuer lacke trouble or veration, but euery body will haue a saynge at them, according to the latin prouerbe, *Malum vel mus vult rodere.* That is, an euill persone euen the verye mouse dareth to snappe at. And companie is both greuous and odious to those that are vnhoneste, or malefactours, as witnesseth Christ in the Gospell, saying: Men loued darkenesse more then light, because their deedes were euill. For euery one that euil doth, hateth the light, neither cometh to the lighte, lest his deedes should be reproued.

An euill person euen the verye mouse dareth to snappe at. Euery one that euil doeth hateth the light. Iohn. iii.

96.

Why *Diogenes* commendeth an harper, whome all others dispraised.

A minstrell that was a player on the harpe, being of no cunning in the worlde, and therewithall a great gorebealyed chuff, yea and besides that, dispraysed of al persones that heard him, for the wurste that euer twanged, onely Diogenes, did commende and praise. And to them that wõ-

dred

dzed wherfore he should so do: I allow him and gan him thanke, saied Diogenes, that being soch an one, he hath had more mind and will to set himself on werke, and to be occupied with his harpe, then to take a stadily by the high wayes side for a pourse or a bougette. ☞ Signifying that the feloe being of body valiaunt and stourdy, and grosse of nude of witte, was by all similitude of outwarde tokens, more apte to haue been a robber on the high waye, then to be an handler of any musicall instrument. The grace of the saiyng, dependeth of the place of rhetorike, *ab inexpectato*, that is grounded ypõ a thing that a body wold lest thinke on. ☞ For who would haue loked for sothe an answere of Diogenes.

The place of rhetorike *ab inexpectato*.

97. An other harper, who, as often as he played on his instrument, was forsaken & left alone in place of all his audience: Diogenes, when he met him in the streete, saluted in this maner. God ye saue and see good man cocke. And where the feloe being offended with the straungenesse of that salutation, saied: why goodman cocke? Marie, q̄ he, because ỹ with thy crowing thou reasest euery body that heareth thee. ☞ He de used to finde a iesting toye of the ambiguitee or indifferencie of the Greke voice, ἀναγείρειν. For he is properly sayed in Greke, ἀναγείρειν. both that reaseth a body out of his sleepe, as the

How Diogenes saluted an harper that drove away his audience as often as he plaied or crowed.

ἀναγείρειν.

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cockes vsen to doe, when they crowe with an e-uill grace. and also that reuileth one sitting on his taill, to arise out of his place, as this harper euermore vsed to doe.

98. When a great nomber of people stode gasing and staring vpon a certaine young stripling of excellēt good fauour & beautie, Diogenes stooping down very lowe, gathered into his lappe as fast as he could the poultz called Lupines. And the eies of al the folkes turned to behold that sight, he auouched, ỹ he meruailed why they would leaue the young manne, to looke on hym. ❧ Noting in that by worde, their intemperancie and wanton disposition.

This kinde of poultz called *Lupinus*, we haue not in England growing.

99. To a felow that was exceading superstitious, and sore subiect to the terrours of bugges, and spaites, or goblins, that walken by night and in places solitarie, and yet manaced to flea Diogenes, saiyng vnto him, I will at one stroke all to crushe thy hedde to powther: in faithe ỹ he againe, if thou so doe, I shall be ready at thine elbow to plaie the parte of Hobgoblin or Collepixie, and make thee for feare to weene the deuill is at thy polle. ❧ Signifiyng that he was hable to make the other partie afraied, euen beyng dedde, of whom he was so contemned and set at naught beyng aliue. And yet thilkame foolishe minde and fansie, euen at this verie present daie

Hee mocked a superstitious felow, that was afraid of spirites, threatening to flea him.

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daie possesseth no small nomber, who although they be fierse and ful of cocking against lines mē, yet are theſame most fearfull creatures that possible may be of soules walking (as they call it.)

The superstitious feare and imaginacion of many folkes ✠ soules walkers.

Being desired and praied, by one * Hegesias, to lende him the vse of three or fower bookes: Thou art a madde felloe Hegesias, q̄ he, (that wherein chosing figgues thou wilt not take figgues peinted or counterfeited, but very true and right figgues in deede) thou canst finde in thy hart, (the very true actuall exercise and practise of philosophie neglected) to renne to the philosophie scribled or peinted in paper.

100. * *Hegesias* was a Philosophier of *Cyrenaique*, that is to say, of the picture his sect a manne of so great eloquence (as *Valerius Maximus* writeth) that he did so lively declare & set out all the evils of this present life, that the pitious and lamentable representatiō of the same evils, through his wordes, deeply engeaued and enpainted in the hertes of men, very many persones toke occasiō to hate this present life, & had an earnest desire vnto sely to ende themselues out of the worlde. And therfore he was by the commaundement of king Ptolomeus forbidden any more to speake of any such matter.

✠ In this saying he noted those persons, who all their whole life through, dooe nothing but reade the bookes and werkes of Philosophiers, cōteining preceptes or rules of vertuous living, where as vertue is more effectually learned by practising or putting theſame in vre, thē by reading. The greke vocable γραφεῖν, whiche *Diogenes* vsed, is a voyce indifferēt to wryting and to peinting. And therfore vertue set forth in bokes, is vertue much like, in maner as if it were painted on a cloth or table. And in deede against al reason it is, in chosing figgues to be curious & precise to take none but of the best and in vertue to be nothing so.

101. To a certaine persone in the waye of

I.y. repayre

reproche obiecting vnto him that he was a man banished his countrie: thou sely creature, saied he, for this verie cause did I at the first become a Philosophier. ❧ Either forth at banishmēt had enforced & driuen Diogenes to enter the studie of philosophie, or els because he had purposely learned philosophie, to thende that he might be able with a pacient & contētfull mind to endure banishment, & other seblable chances.

Why Diogenes first became to be a Philosophier.

102.

Vnto an other felow saiyng to him in despite, Nay, the Sinopians haue condemned thee vñ banishing thee, neuer to come more in that cōtrie, and I them, q he, to abide there and neuer to come thence. ❧ Signifiyng himselfe, in that he was bidden to go seeke him a dwelling place in an other countrie, to bee no point in worse state or condicion, then those persones, which remained still dwelling in their owne countrie, not able pacietly to suffre banishment if it should chaunce. For egual miserie it is to make a bodie abide in a place by enforcement & cōpulsion, & to be banyshed or exiled from a place by enforcement and compulsion. A Philosophier, who indifferently taketh euery grounde & euery land vnder the cope of heauē (which so euer it be) for his owne natiue countrie, if he be cōmaunded to departe any whence by banishement, is a man exiled out of some one particular Citee or nacion onely. But he that can not liue in an other place besides his owne countrie, where he was borne & breden, is a man banished out of regions almost innumerable. As touching Diogenes, in deede he was banished his countrie for counterfaitinge or coyning

How Diogenes answered one that cast in his teeth that the Sinopians had banished him.

To be exiled from a place by compulsiō, and to abyde in a place by compulsiō is egual miserie.

A Philosophier indifferētly reputeth all places vnder the cope of heauē, to be his natiue countree.

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coyning of money, as men thinke. And bozne he was a *Sinopian*. This prelent hiſtozie *Plutarchus* in that treatiſe, entitled of banilhment, repozteth in maner and fozme here enſuing.

Why *Diogenes* was banyſhed out of his owne countree.

The Sinopians haue by their decree, banilhed thee out of *Pontus fo2 euer, yea, but I condemne them in this pein, q̄ he a- gaine, that they remaine ſtill enclosed and pend vp within Pontus, and the ferther- moſt ſtrādes of all Euxinus, neuer to come out from thence. ❧ *Diogenes* had chaūged his countrie, but the ſame fo2 the better. The *Sinopians were more like folkes banilhed o2 exiled, in that they were remoued ſelle, appointed and aſſigned, to continue all their liues in ſoch an incommodious, vnfrutefull, and baren region, as *Sinope*.

*Pontus & Euxinus, are take all fo2 one. And it is parte of the ſea from *Bosphorus* of *Thrace*, vnto the great Marice of *Scythia*, called *Meotis*. It is alſo a wyde & wyde regio marching rond about the coaſtes of the ſame ſea, enco- 103. pacing manyp2o uinces, as *Calchos*, *Armenia*, & *Cappadocia*. And in *Cappahocia*, (being a deſert and baren coū- trec) ſtode *Sinope* the citee, in which *Diogenes* was bozne.

Whoſe perſones, that were commen poers, in pzouing maſteries at the games of Olympia, were called in greke ὀλυμπιονῖκαι. Of whiche ſozt when Diogenes had by chaunce founde one keping ſheepe. ❧ Youn ſire Capitain (ſaid he) with in howe great celeritee and ſpeede haue ye cōueied and gotten your ſelf from Olympia to Ne- mea. ❧ Finding a mery toye in the affinitee o2 ſimilitude of the Greke vocables. Fo2 Νέμεα in greke, are certain games of pzouing maſteries ſo called of the plate where the ſame were celebra- ted and holden, euen as *Olympia* afoze mencioned. And ỹ greke verbe νέμω, ſoūeth in latin *Paſco*,

Nemea, is a re- gion of the coū trec of *Arcadia*, ſituate & lying betwene twoo citees, the one *Cleone*, and the other *Clitorium* in the whiche

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Clitorium, as witnesseth *Ouidius*, was a well or fountaine of

in Englishe, to keepe or feede cattailes in the pastures, and νόμος is in latin *Pascua*, in Englishe, pastures or leaues.

which who so euer did drinke, could not afterwards away with drinking wyne. In the woode or forest of this *Nemea* did *Hercules* kill the hougie great Lion, whose skynne he wore on his back for his weede. And in the honour of the said *Hercules*, did the people of *Argos* there celebrate and kepe solemne games, whiche were named *Nemea*, of the place in whiche thei were holden and kepte, in like maner as is afore saied of Olympia.

104. Being asked wherfore the champions or fighting menne called Athletæ, had no sense ne feeling: Marie (q he) because they haue been brought vp altogether with porke & beef, and soch other grosse feding.

Grosse meates maken the bodie strong, but the witte dull.

For that sorte of men are fedde vp with the grosse kindes of meates, which in dede conferren to the body hard brawne, and clene strength, but as for the witte, it maketh as grosse and dulle, as can be thought. But to this present mery saying, the ambiguitee or doubtfulnesse of the vocable, & nothyng els, gaue place, and was occasion of it. For as with the Grekes, αἰσθάνεσθαι, & with the latin men, *Sentire*, so in englishe, to haue a feling belongeth as well to the mynde as to the bodye.

To haue a feeling in a matter

But the demaunder of the question, asked what was the cause, wherfore the said champions, lacking (as ye would saye) bodely sense and feling, were neuer offended ne grecued with stripes or strokes. And *Diogenes* had more phansy to note the brutish grossenesse & dumping of the minde. For we saie commenly in englishe, that we feele a mans minde, when we vnderstand his entent or meaning, and contrarywise, when the same is to vs verie darke and hard to be perceiued, we doe commenly vse to say, I can not feele his mynde, or I haue no maner feling in the matter &c.

He

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He vsed nowe and then to resorte to 105.
Images of stone or brasse, or other metal,
set vp in the honour of this or that God, &
to aske one or other boune of theim. And
to soch persones as made great wondring
wherfore he so did, that I may enure my
selfe (q he) not to bemoued, ne to take in
euill part, if at any time I doe not obteine
my reques & petitions that I aske of men.

The allusion of greekes.

After that Diogenes by extreme po- 106.
uertée (coarcted and driuen therunto) had
begon to begge for his liuing, his accusto-
med guyse was, after this forme to fall in
hand with men for their almes: If thou
hast been a geuer of almes to any other
persone heretofore, giue to me also, if to no
bodye, beginne nowe at me. ¶ He signi-
fied that he was no lesse worthy to haue the cha-
ritee of men, then the residue of beggers, & ther-
fore to be mete, that who were liberall in geuing
to ethe body at auenture, should extende his li-
beralitee vnto *Diogenes* also: and who were soch a
niggarde or hayn, that he coulde not finde in his
harte afore that daye to departe with an halfpeny
to any creature liuing, for soch a feloe to be hyghe
tyme ones in his life, to beginne to departe with
some what to the poore.

The fourme of begging that *Diogenes* vsed.

Being on a tyme asked the question of 107.
a certaine tyranne of what sorte of brasse

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metall it was moſt cõuenient that images ſhould be made: of the very ſame (q̃ he) in which * Harmodius and Ariſtogiton were caſten. ❧ Betokening, that the partie, if he were well ſerued, was worthy to be diſpatched out of the waye. For the ſayd *Harmodius* & *Ariſtogiton*, had been tyrannequellers.

* When the citee of *Athenes* was oppreſſed and holden in ſeruitude by thirty tyrãnes, *Harmodius* and *Ariſtogiton*, by ſuche prouiſion as they made, did ſubdue and deſtroye the ſayd tyrannes. Wherfore, the people of *Athenes* agnicyng their vneſtimable benefite receiued at the handes of the ſaid *Hermodius* and *Ariſtogiton*, made and ſette vp in their honour and perpetual memorie, their Images and portures in copper, which Images were long time after, had in ſuch reuerence and honour, that *Xerxes*, when he had wonne *Athenes*, toke from thence the ſaid Images, & the ſame caried into his owne kingdome. And after many yeares *Seleucus* made prouiſion, and found the meanes to haue the ſame Images conueighed home againe to *Athenes*, and to be ſet vp in their old places. Alſo the *Rhodians* did the ſame Images (being arriued at their citee in the waye homewarde) highly receiue with proceſſion, and honourably entreate theim at the publique charges of the citie, & did place theim in the tabernacles of the Gods, as witneſſeth *Valerius Maximus*.

How *Dioniſius* the tyranne vſed his familiare frendes.

108. To one demaunding after what ſorte Dionyſius did vſe, handle, and entreate his frendes that were familiare about hym: like as if thei were bottles, ſaid he, the full he hangeth vp, and the emptie, he caſteth aſide in a corner. ❧ Signifiyng, that by the ſaid tyranne *Dioniſius* the ryche and welthy of his ſubiectes, went daily to the potte and were chopped vp, & ſoch beggery wretches as had nothing to leeſe, were nothing medled withal, ne had any thing ſaid vnto theim.

How *Hercules* was worſhipped

109. Hercules was in olde time, worſhipped vnder the name of ἀλεξικακὸς, that is: the de-

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the deuoul soule and dauer awaye of all e- ped in old time and by what surnames.
uils: because of the vallaunt sleyng of ma- Hercules ἀλεξί
ny sondrie monsters, by him extincted. He κακος.
was also the sonne of Iupiter, and by ano- Hercules,
ther name called Callinicus, for respecte of Callinicus.
his manifolde actes of prouesse, and noble
victories that he had gotten, in subduing
alwell his enemies, and giauntes, as also
other hougie monsters, as aforesaid. And
so it was, that a certain persone had writ-
ten vpon the doore of his house, this hyghe
triumphaunt title or poysee: The sonne of
Iupiter, Callinicus, Hercules, in this house
hath his habitation, no euill thing therfore
motte there entre into this place. Diogenes
by this inscription espiyng the folly of the μετὰ τόλε
feloe, said: when the stede is already stolē, μον ἡ σῦμ
shutte the stable doore, or when I am dead μαχία, id est
make me a caudle. ☞ Noting that it was post bellum, auxi-
ouer late to saye, God saue the house frō al euils, lium. Alde after
nowe that soch a lewde feloe was already entred that the field is
to dwell in it. For it had been necessarie, that the already fought-
sayde Hercules, ἀλεξίκακος, that might saue the ten.
house from all misfortunes, or misauentures, had
taken vp his habitacion in the same, before the
owner selfe of the house, had setled him selfe to
dwell there, who on his owne partie and behalfe
was soch a feloe as a man should rake hell for.

Espiyng a ryotous surfeiting feloe in 109.

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his hoste his house, eating olives towarde the euening: Sirrha, saide he, if thou haddest made thy dyner with soche meate as that, thou wouldest not nowe suppe with the meate that thou doest. ☞ Meaning, it not to be for any point of frugalitee, or sobre diet, that he had nothing to his supper besides a fewe olives, but for that his stomake beyng ouercharged, with the excessiue deynty diner which he had made at noone, had no appetite to take any thing at supper. For a light and a spare dyner, is the best medicine or sauce in the worlde, to make one haue a good appetite to his supper.

The best medicin to make one haue a good appetite to his supper, is a light dyner at noone.

II. Full often & many a time did he saye, couetousnesse of money, to be ỹ head * paiaice, or ỹ head citee of al euils or mischiefs ☞ Not very moche variyng from the sentēce of the wyse man Salomon, who sayeth, that couetousnesse of money is the roote of all euils.

Where couetousnesse of monie is, there reigneth all mischief. 1. Timoth. 6.

* The greke worde is μητρόπολις, as if ye shoulde saye, the place where all euils are conceiued, or from whence all euils doen issue. For it is compouned not of μέτρον, measuring nor of μήτηρ, τρός, a mother, but of μήτρα, μήτρας a matrice, that is to saie, the place of conception, and of issuyng. And therof is *Metropolis*, called the chief citee where the Archbishop of any prouince hath his See, and hath all the other dioceses of that prouince subiect to him, as Canterbury and Yorke, here in Englande.

III. Vertuous and good men, he affirmed to be the liuely and true Images of the Goddes. ☞ For almuche as the Goddes, of their very nature been altogether full of all goodnesse the propertee of the same is, to doe good to all folkes,

Diogenes auouched honest and vertuous men to be the true Images of the Goddes.

all folkes, and to hurt no body. And this Image is muche better represented in sapient and good men the in dead Images of stone or metall, since that the Goddes are thinges mere ghostly or spirituall, and not materiall or bodily thinges.

112. Loue he saied to be the occupacion or businesse of idle folkes, that had nothinge els to set them selues on werke withall.

Loue, is the occupatiō of idle persones.

Because this pangue or guierte of loue doth especially aboue all others, inuade & possesse soche persones as been altogether drouned in idleneſſe. And so cōmeth it to passe, that whyle they geuen theimselues wholly to idleneſſe, they stumble on a thing that filleth their handes as full of controus businesse, as they are able to awaye withall, and yet in the meane time, the Deuill of the one care of good werke they doen.

113. To one demaunding, what was the moſte miserable thing in this life: he made aunswere: An aged body in extreme pouerte.

What thyng Diogenes reputed the moſte miserable in this life.

For when the sure stayes or lenyng postes of nature doe fail a man, then muſt the feblenesſe of age be propped, bolstred vp, or vnderset with the succour & help of worldly substaūce. Albeit, that persone is not to bee reckened or accoumpted in the nōbre of poore folkes, who hathe in his youth, purchaced vnto himselfe good disciplines or other crafte and honeſt frendes, the moſte assured and trusty prouision to liue by in a mans olde dayes. That feloe is a begger in moſte wretched condicion, that is endued with no good qualitee.

He is not to be accōpted poore & hath in youth purchaſed good disciplines, & honeſt frendes.

He is in the moſte wretched ſtate of beggarie, that is endued with no good qualitee.

114. Being asked, what beaſt had the moſte perilous

What beaste hath the moste perilous and hurtfull stinge.

perilous and hurteful stingue: If thy question be of salvaige beastes (q̄ Diogenes) ỹ backbiter: if of tame beastes ỹ flatterer.

For the backbiter hydeth not his hatered towardes any body, ne recketh who knoweth the same: the flatterer, vnder the visour or cloke of a frende, hurteth tenne times more greuously thē the other.

115. Beholding two * Centaures fighting in a painted table, of wōdrous euil workmanship, whether of these two, saied he, is the worse? Noting the rudenesse and default of cūning in ỹ Peinter, as though he stoode in doubte whether of the bothe had been worse drawen or sette out in peinting. But the pith of the saiyng consisteth in that he vsed a worde that may be takē in two sondrie senses: For the greke vocable χείρων, in englishe, worse, is said aswell of one that is worse in estimation of value, or any other comparison, and also that hath the worse or is put to the worse of fighting.

* The Cēntaures were a people of the countree of Thessalia, not ferre from the mount Pelion. They were the first that euer fought on horsback. Whiche thei were driuē to, for to destroye a great heard of wilde bulles, that did much scathe in all the countree about. And of this (because to the sely people beholding theim a ferre of, they appeared after a mōstruous faction & shape) the Poetes doe feigne that they were gyauntes, in the vpper parte of the body men, and in the nether parte horses, and that Ixion begot the first of theim on a cloude, they are called of the latines Centauri, of the greke worde, κέντειν, that is to pricke, or to spurre, because they kepte and set spurres thicke to the horses sides, when they galopped in chacing the wilde bulles, but their greke name, was a word cōpounde Hippocentauri, for ἵππος is an horse.

116. Faire and smothe speaking, not proceading from the bottome of the harte, but altogether framed to please the hearer,

Diogenes

Diogenes customably used to call an hony
bake, or a mare of honey. ❧ Because the
same vnder ỹ pretense of loue, embracing a mā
though ỹ speaker were ready euen to creepe in to ỹ
bosome of the hearer, tasteth ỹ rhyme of the same.

The bealy of excessiue gourmaunders &
gluttons, he called the Charybdis of mans
life, for that the same deuoured al that euer
it might gette, and yet was neuer satiate.
❧ *Charybdis* swalowyth vp only suche thinges,
as are carried by sea, & after a little tyme, casteth
vp again what soeuer it gouerned in before: but the
bealies of gulligutters (that cā naught do, but eat
& drinke & slepe) neither the aire, nor the land, nor
the flooddes & riuers, nor yet al the seas are able to
suffise. Yea, & rather then fail, both whole mano
places, & also whole Lordships, they make no bo-
nes, ne sticke not, quite & clene to swalow doune
the narrowe lane, and the same to spue vp again,
gerously, that they destroy al the shippes that come within the reach of
either of theim. For *Charybdis* they fayne to be a monster that swalo-
weth vp all thinges, and the same shortly after spouteth vp again: but
in very deede, it is a daungerous goulfe, making fore ouerfalles by rea-
son of the meting of sondaie streames in one point. And *Scilla* in very
deede, is a great rocke in the same streight standing so directly against
Charybdis, that except the shippes kepe a good, take course euen iustly be-
twene both, they hardely escape drowning. And because that *Scilla* at
of, representeth to the eye the figure and shape of a Christen body and
to the eare by reason of roring and bearing of the wawes) it repre sen-
teth the barking of dogges, therfore the Poetes haue feigned, that
Scilla is a monster of the sea, hauing in the vpper part, the shape of a
mayden, and in the nether part the likenesse of a fyshe, the bealy of a
wouilf, and the taple of a dolphin fyshe, as witnesseth *Virgilius* in the
third volume of the *Aeneidos*. Albeit, *Homere* writeth, that *Scilla* hath
sixe heades, and twise twelue, and barketh like a dogge.

Paire & smoth
speaking, fra
ned only to
please the hea
rer. *Diogenes* ca
led a trappe o
snare of hone
117.

The bealies o
gluttons *Dio*
genes called the
Charybdis of
mans lyfe.
Charybdis and
Scylla, after the
beginning of the
Poetes are two
monstres of the
sea, in the way
betwene *Cala-*
bria and *Sicilia*
standing the one
directly against
the other, & the
same so daun-

When certain persones made relacio 118.

to

to Diogenes, howe that one Didymo was attached for lyng with an other mannes wife: If the wretche were well serued (q Diogenes) he should be hanged vp euen by the same thing, that he beareth ỹ name of.

Didymi. ❧ In deede *Didimi* is greke for a paire of mans stones, so that ỹ mynde of *Diogenes* was, that soche a sinfull Caitife, ought to be hanged vp by that membrys of the which he had his name, and by the which he had cõmitted the offense & trespace.

119. For what cause gold loketh to the eye pale & wan of colour.

One that laboured the study of naturall Philosophie, opposed Diogenes with this question, for what cause golde looked to the eye somwhat pale and wanne of colour. Marie, q he, because there be so many folkes lyng in awayt for it. ❧ Soche persones, as knowe that they haue awayte or watche layde for theim, cannot but be afearde. And ỹ properte of any body beyng in great feare is to loke with a paie and wanne colour.

129. When he sawe a woman sitting in an horselitter, or charette, he saied: that another maner caige then that, had ben more mete for a beast of that kynde.

❧ Noting, that soche frowarde creatures as many women are, ought rather to be pended vp in a cage of iron. ☞ *Lectica* was a certain maner of seate for noble women, which I doe here call an horselitter, because we haue no kynde of seate so nyghe, or so like in facion to the *Lectica*. Albeit, they were not in olde time drawen with horses, but carried vpon syxe mens shoulders, and they were made with prattie lattesse windoes and crosse barres or grates, and paines to shutte

to shutte & to open, for lokyng out at pleasure. Saynt Jerom in the .22. epistle ad Eustochium, wryteth that in his dayes, there were certayne wemen, whiche vsed to haue wyndowes in their chambers, lyke vnto the fashion of a cage, for by dyes, or of a pendo, wherein to hepe byrdes or beastes.

And in soche bid the ryche or welthy wemen, yea, and also the other nyce bectours of bewty dames, customably vse, both to sitte for their pleasure, and also to be carried about the stretes for their solace and recreation.

121. Espying a bondseruaunt, that was a remiewaye, or at leskwyse a strayer from his maister, sitting by a welles side: take hede young man, saied he, that ye sitte fast for getting a fal. And he did no more but daly with a worde, that may indifferently be taken in diuerse senses. For the greke verbe, ἐκπίπτειν, souneth in latin *Excidere*, in englishe to get a fall, or to haue a fall. And he is properly saied in greke ἐκπίπτειν, in latin *Excidere*, in englyshe to geat a fall, both that falleth down into a pit or a welle, and also that is violently tombled or taken out of his place. And mine opinio is, that welles in old time emong the Gentiles, had the strengthe of sanctuarie, and that it was not leeful violently or by force, to pluckе any body from thesame, no more then out of the temples of the Goddes, or from the Image and porturature of the prince,

122. When he had espied at the hotehouse, a felow that vsed to steale away gownes & coates, or other garmentes (and soche an one the Grekes callen: λωποδύτην) he said vnto him: Syrrha, ar ye come to the bath, or els

or els to the bayte. ❧ Albeit, *Diogenes* dalyed with the affinitee of greke voyces, whiche it is not possible with eguall grace to expresse either in latin or yet in our mother tongue. The greke wordes ben, ἐπ' ἀλειμμάτιον, ἢ ἐπ' ἄλλ' ἱμάτιον, betwene the wordes, at (lest wise in soune) there is wōdrous smal difference. For of ỹ verbe ἀλείφω, is derived a noune, ἄλειμμα, that is, oyntment or enoynting, and thereof * ἀλίπται, whose office was to enoynt mẽ, had their name. And of ἄλειμμα, is fourmed a diminutiue, ἀλειμμάτιον: nowe, ἄλλ ἱμάτιον, are two sondrie wordes, albeit by reason of the figure called *Synalephe* (whiche is, when two vouels concurring together, the former leeseth his power and soune by collision) it seemeth in maner no more but one diction, for if one take away the *Synalephe*, the whole wordes ben ἄλλο ἱμάτιον. That is, an other litle garment, so that the veray righte wordes that *Diogenes* spake to ỹ feloe, were these: Are ye come to be enoynted, or els to steale an other garment. ❧ For in the bayne or hotehouse, folkes were in olde time enoynted, & in the selfe same place, the pikepurses and stealers of apparell diligently applied, and went aboute their occupacion: for it was the guise to washe naked, their clothes put of, and laid aside. *Diogenes* therfore gaue a quippe to the embesseer or briber, that thesame hauing stolē some garmēt elswhere afore, was nowe come thyther to purloyne and conueigh away an other.

* Alipte, were those to whose cure were committed those persones to be enointed (that thei might haue their ioinctes nimble & lithy) ỹ should fighte in the solemne games ỹ were celebrate & holden in the honour of any of the goddes. He is also called *Aliptes* that enoynteth wouñdes or sore places of the body to couple theim.

☞ And because a gowne or a cote so recheleslly cast aside, is a good bayte for one that seeketh it; and to the

intent

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intent that the saying might haue some what the more grace, I haue thus translated it, to the bath, or els to the baine. That if it had not been more for discharging the dueete of a translatour, then for any greate delite or profite to the priuatned reader, I would haue passed ouer this *Apophthegme*, and left it cleane out.

When he was on a time entred into an hot hous, that laie horrible filthie, sluttishe and vncleane, he saied in this maner: thei that bathe in this place, wher be thei wer shed after it? He signified that soche persones as came in thither pure and clene, wer there enuyned with durte and filthinesse, and soche as were at any time washed there, to haue veray good neede of a frequent rensing, wherewith thei sholde to be scoured, and made clene. 123.

When he hap on a time espied wome hanging vpon an oliue tree, & there strangled to death with the halters: would God (saied he) that the other trees to had like fruite hanging on them. For *Diogenes* was one that hated no woinen in no sauce, but hated them deuls, and for that cause had a great zele and affectiō to see them euery one swinging and tottering in halters. 124.

Diogenes was μισογυνὴς, that is one that hated women to the deuill of hell.

Diogenes seing a certaine felow, that had a very euill name and repute, that he should be a spoyler & robber of dead mens toumbes and herles, saluted, or hailed him with this verse of Homere. 125.

How *Diogenes* saluted one that had an euill name for robbinge of dead mennes toumbes.

τίπτε σὺ ὦδε φέριστε, κλινὰ

τίνα σὺλή σωντῶν νεκρῶν καταθνειώτων,
Moun sire, for what purpose hath your
good grace.
At this present now approched hither?
To spoile any of these, whiche in this place
Lye dead, and buried here together?

126. Being asked the question whether he had any man or woman seruaunte of his owne, he aunswered, no in good faithe, not one in the worlde. And when the demaunder had ferther saied, why, who shall then carie thée to thy graue, in case it fortune thée to die? Marie (q he) euen whosoeuer shall haue nede of my house, for to dwell in it.

Diogenes had neither man ne woman seruaũt

Diogenes take no thought how or by what persones he should be buried.

Many persones are very superstitiously carefull, how and by what persons they shalbe brought to their graues, and laied in the ground: of all soche maner thought or care, was *Diogenes* clere voyde, casting no doubtes, but that there should come one or other body, that would conueigh his dead carcasse out of doores, though it were for nothing els, but to make the house voyde. Albeit his chaunce was in fine, to be very honestly buried.

127. Beholding a certain young spaingal, as he slept recheleslye at all auentures, he pounched the same with his staffe and recited the verse of Homerus here following.

Ἐγείρεο, μήτις

μήτις σοι εὐδόντι μεταφρένω ἐν λόχου πήξῃ. The dangere of sleping negligently in euery corner.

Sus, leste some body while thou slepest here.
Come and gore the through the back with a spere.

¶ The grace of the saynge consisteth in this poinde, that Diogenes beastly applied the verse of Homere to his purpose, by saying εὐδόντι, in stede of φεύγοντι for in Homere it is, μήτις σοι φεύγοντι μεταφρένω εὐλόχου πήξῃ. that is.

Leste some man, whyle thou renneste awaye for feare.
Thruste the behinde, quite through with a speare.

It been the wordes of Diomedes, in the. x. of the Ilias dare Vlysses: whome, when he was runninge away, Diomedes, bideth to turne againe for shame, & not to flee: lest some man se.

Lo a feloe that was beyond al reason, 128.
or out of all courte euen full and whole geuen to good chere, and all kindes of riot and excesse, he applied that piece of Homer his verse: ὦ νύμφιος ἦμοι τέκτ' ἔσσεαι. That is. In feith my childe, your dayes are but shaxt. ¶ Signifying that ỹ partie would with his riotous facions kill himselfe ere he were halfe olde.

The ✠ Idees, that Plato deuised, and 129.
muche treateth of, euen Aristotle laughed to skorne. And so it was, that a certain sea- ✠ Like as the materiall and sensible grosse

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thinges, we see that the hoslers haue hanginge by thē in their shops purposly certaine paternes, out of which thei take the factiō of the clocke of an hose whensoeuer they must make any soch and semblably the shoemakers haue alwayes ready hanging on a nayle, paternes of lether purposely reserued & keyte wherby to shape the vpper leathers, & also other paternes for the heeles of all the shoes that thei make: so did *Plato* affirme, that ther be, and eternally haue ben, of eche naturall thing certaine generall paternes to euery of the same kindes seuerally belōging, which paternes onely the imaginatiō and vnderstanding of mans

son, when Plato made a great long circumstaunce, about the declaring of the Idees, and toke much peine with vocables of his owne forging, to expresse and plainlye to set out the same Idees, a thing feined, and founded onely in the conceipte of imagination, hauing in his mouth at euery second worde the said forged vocables of ỹ Idees, as for example, tabletes, for the faction of a table, by it self to be conceiued in the imagination of the minde for a comen paterne as it were laide vp, and kept in the mynd, wherby all other like tables are to be deuised & shaped. And cuppitees, for the comen paterne whereby all drinking cups are to be deuised, factioned & wrought by the maker: Diogenes mocking soch quidisticall trifles, that wer al in the cherubins, said: Sir Plato, your table and your cuppe, I see very well, but as for your tabletæ, & your cupitæ, I see none soche.

Albeit there be euen at this present daye to, that with their sorteitees, and their ecceitees be in their owen cōceiptes euen doctours of ỹ chaire. Yet neuertheless Plato paied Diogenes home againe well enough, and gaue as good as he brought. It is no meruaill, said Plato: for thou hast eyes with the whiche

cuppes

cuppes and nodes are seen, but wittes and reason thou hast not with whiche are perceiued and seen the tabletees and the cuppytees.

reason to comprehende or to conceiue. And that out of the example or copie of those generall patternes, nature from time to time hath still doth, and continually shall forme and shape all singular or particulare thinges of every seuerall kinde: so that an Idee is the appropriate forme, & peculiar likenesse of thinges in every kinde, out of the whiche as being a substaciall patterne eternally remaining, are figured shaped and produced all particular thinges in this or that kinde. For example and declaration whereof as when we see in waxe a thousand sondrie emprintinges all of one likenesse, we doo easely & promptlie conceiue that all the same emprintinges were originally made and emprinted with one seale, so may we by our intelligence comprehende that all the particular menne in the world, haue ben formed of one generall paterne of manhode, whiche hath in eternal substaunce remained ready for that purpose. And semblably, must the imagination or reason conceiue of an horse, of a table, of a cuppe, and of all other kyndes of naturall thinges. And this the opinion and affection of *Plato* do the saint *Augustine* allowe and beholde (as ye may reade in his treatise of the. lxx. questions) and also *Eusebius* in his worke *De præparatione Euangelica*, both whiche autoures *Ambrosius Calepinus* doeth in his dictionarie cite for testimonie and declaracions of the said Idees.

To one demaunding when best season were to wedde a wife: for a young man, (q he) it is to soone, and for an olde manne ouerlate. Albeit the greke wordes by reason of a certain vicinitee, haue moste grace, μηδεποτε not yet, and μηδεπωποτε, not at all. Geuing a prettie watch worde, that best wer vtterly to abstein frō matrimonie. What the demaūder would there haue learned, at what peres of a mans age, or in whiche part of the yere, it were expedient for a man to chose his make: As *Aristotle* doth by prescription appoint ỹ conuenient or ripe time of being

130.

When *Diogenes* thought moste expedient for a manne to wedde a wife.

The ripe time of being mea-ble for man &

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woman by the prescription of *Aristotle*. The Romaines thought Aprill and June lucky monethes to marrye in, & May vnlucky.

of being mariable, to a virgin, the age of eighteene yeares, to a man, the age of thirtie & fiue yeares. And the Romaines thought the monethes of Aprile and June propice and good to wedde in, & the moneth of May vnlucky.

A merie answer vnlooked for.

131. To a felow demaunding what he would haue, to take a blowe or a buffette: Paris (q he) a sallette. ❧ This merie iest to, hath all his grace of the sodain aunswere that no man would haue looked for. For the other partie looked to heare what recompence or hier, *Diogenes* would require for a blowe on the cheeke.

What *Diogenes* said to a young man trimming him selfe after the gallant fort.

132. When he sawe a young ruffler trimming himselfe after the moste galaunt and minion facion: If that trimming bee for men (said he) it will not be: if for women, it should not be. ❧ This saiyng soundeth more pleasauntly in Greke, by reason of thaffinitie of the two voices, ἀτυχεῖς thou failest of thy purpose, and ἀδικεῖς thou doest plain iniurie. For it is in vaine for one man to trimme himselfe for an other, sence that betweene theim can be no mariage: And a wicked deede doth any young man, if by setting forth of his beautie, he do laye abaite to beguile the fraile sexe of womankinde, where as a wife ought to be wonne, not with the lure of wauntonesse, but with honest maners & behaueour.

A wife ought to be wonne with honest maners and behaueour

Blushing in a young thinges cheekes is of vertuous dyeng.

133. To a certain young ladde blushing, & by reason of the same blushing sore dismayed: take a good harte my sonne (q he) that same hewe or coloure is of vertuous dyeng,

dying, or doth the dieuat of vertue geue.

When he had heard two cunning lawiers contending, trauersing, & earnestly layng the law betwen thẽselues together, about a matter of theft: he saied they were false knaues both of thẽ, and cõdemned aswell the one as the other, alleging that the one had cõmitted theft, and that the other had lost nothing. ☞ Signifying that both of thẽ wer well worthy to be hãged. The subtilitee of this present saiyng cõsisteth in this point onely whoso piketh or priuely stealeth awaie any thing hath some auauntage & gain therby: & the partie, frõ whõ any soche thing is pieked & brybed away hath by thesame, displauãtage & losse. But in this present case, there had a mad or fond knack befalle. The one partie had pieked, or embessled awaie a thing of the others, & yet the partie frõ whõ the thyng was pieked, suffered no losse ne damage, for himself had stolen thesame thing afore, which his seloe brybed away afterwarde frõ hun again. 134. What Diogenes said of two lawiers contending, saiyng the one against the other.

To one demaũding what wyne he best loued & liked with his good will to drinke, marie (quod he) of an other mannes purse. ☞ Here were also ready answering much contrary to the expectation of the demaunder geueth to the saiyng all his grace. The other partie looked for an other maner answer, as the whiche in his question asking, meaned of the kynde of wyne. 135. The best wine is, that a body drinketh of an other mãs cost.

To one that saied vnto him: all the worlde almost doth mocke thee. Yea, but

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for all ỹ, saied he again: I am not mocked. ❧ And this a man would thinke to be a thinge vnpossible, that one should strike you, and yet ye not be stryken. But *Diogenes* denied that he was had in derision, either for that he was no manne worthy why, or els for that he thought the skorning of the fonde people, nothing to touche him, nor himself to be in any point ỹ worse for the same.

Diogenes thought the skorning of the fond people, nothing to touche him.

137. To another persone affirming that it was a miserable and a wretched thing to liue here in this world. No (said Diogenes) to liue is no miserable, ne wretched thing, but to leade an euill or a vicious life, is a thing wretched & miserable. ❧ The moste part of folkes calleth it a miserable life, or a dogges life, that is subiect or in present daunger of trauailes, of bodely grief or peines, of sickneſſe or diseases, of losse of goodes, of exilinges & banishementes, and many semblable incõmoditees. But the Philosophier rekened nothing to be euill or miserable, sauing that was ynked or coupleed with vice and dishonestee.

To liue is no miserable thing but to lede a vicious life.

Nothing is euill, but that is coupled with Dishonestee and with vice.

138. Diogenes had a seruaunt, that was called Manes, and when this Manes had taken his heeles and renne awaye from his maister, the frendes of Diogenes, auised him to sæke out the renneawaye: Marie sir (q Diogenes) that were a mad thinge of all thinges, if Manes doe already willingly liue without Diogenes, and Diogenes could by no meanes liue without the cõpanie

Manes the seruaunt of Diogenes.

The answer of Diogenes to his frẽdes auising him to pursue after his bondman, that was

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panie of Manes. ☞ Yet many men pursue after their seruanntes in mynde and purpose, to be auenged on thesame: but *Diogenes* had regarde to the nede of vsing or occupying a seruaūt. That if any one Philosophier be of righter lyfe then another, it is he, that nedeth fewest thinges. And in consideration therof, *Diogenes* would not in any wyse seme worse then his bondman. ☞ For *Manes* had renne away from him, because he could lyue without his maister well enough.

renne away from him.

The best Philosophier is he that nedeth fewest thinges.

On a time Diogenes made all his dyner with Olives onely: and tarte & other sweete meates, anone after brought in place, he flong from him, and therewithall songe this greke verse, out of some olde tragedie. 139.

ὦ ξένε τύραννος ἐκποδὼν μάθησσο.

Stād vtter ye geast vnbidde, pick you hēce Aback, out of our sight and regal presence. And also this piece of Homere his verse.

ἄλλοτε μάστιξιν δ' ἀλάλκει.

Somewhiles with scourges, he chaced away ☞ Calling himselfe a kyng, a contemner of all sensuall delices, whiche delices his will & mynde was, to haue clene out of all mens presence and occupying abandoned.

Diogenes a contemner of all sensuall delices.

Diogenes was commenly abrode called dogge. And of doggues there ben diuerse sortes mo then one: For ther be hariers, or buckhoundes, there be spanyels made to the hawke, or for taking of fowle, ther be shepherdes curres, 140.

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What maner a dogge Diogenes was.

there are tye dogges or mastifes for keepinge of houses, there ben litle minxes, or papees that ladies keepe in their chaumbers for especial iewels to playe withall. And so, to one demaundinge what maner a dogge he, for his part was, he scarcely aunswered and saied: when I am hungry I am a litle mynxe ful of play, and when my bealy is full, a mastife.

For that, when he had good lust or appetite to eate, he would fawne vpon folkes, and speake theim faire, and when his bealy was well filled, he would euermore bufke, & barke, & bite a good.

141. Being asked, whether Philosophiers were eaters of tartes or swcete meates toyes, of all thinges (saied Diogenes) euen like other Christian bodies. In this also, he made an vndirecte answere, to the question that was asked of him. The demaunders question was, whether it wer cõueniẽt for Philosophiers (who professen frugalitee or tẽperraunce) to feede of tartes and marzepaine, the meates of deintye mouthed persones. *Diogenes* semblcing to haue no great witte ne knowledge, but to be more then halfe a foole, so shaped his aunswere, as though Philosophiers were no men in deede, and yet did eate meates to the diete of man belonging. For euery kynde of the brute beastes, do not eate all maner thinges at auenture without exception. The oxe eateth heighe, the lyon will none of it: the sheepe loue the lefes and toppes of willowe twigges, the horses would haue otes. Some bydes are fedde with the beries of Juniper, some foules are deuourers of flesshe, some doe fede altogether on fysshe. And to this alluded *Diogenes*.

Philosophiers eate all maner meates as others that are grenne.

Ἐιρωνεύω.

When

When Diogenes on a time at the table emong cõpanie, was eating of a tarte, and one that sate in the same companie, said: what art thou eating now Diogenes? (deming that the cynicke Philosophier had no knowledge what maner thing a tarte should be:) he answered bread, of a very good making, or bread very well handled in the baking. (Pretending that he knew not, what it was. To others it was sweete tarte, to Diogenes it was no better then bread; who did not eate it for sensualitee or for to sweete his lippes, but for his necessarie foode and sustenaunce. 142.

To one demaunding why men were liberall to geue almes bounteously to other beggers, & to Philosophiers nothing so, Mary (q he) because they haue hope to see it sooner come to passe, that they shal be lame or blynde, then that they shalbee Philosophiers. (Such folkes as taken pitee and compassion vpon persones visited with affliction, (of which sorte are all beggers for the moste part) doen the same in consideration of the state. condicion or chaunce of this worlde, being indifferent and common to all mortall menne in this present life. So they reuele a blynd body, casting thus in their mynde: this percy selfsame thing, may in time to come, chaunce vnto my self: but of a Philosophier, they haue no soche cogitation. The saying hath somewhat the more grace, by reason of the improprie vsing of the latin word 143. Why men geue almes more bounteously to other beggers then to Philosophers.

ferant,

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sperant, in Englishe, they haue hope or affiaunce: for a man in processe, to become a Philosophier, may be hoped for, but for the losse of the eyesight, or for halting like a cripple, no man vseth to hope.

144. Diogenes asked, whatsoeuer it was, in y waye of almes of a seloe being a niggarde and lothe to depart with any thing: whome when he sawe long in doing, and more like vtterly to saye him naye then to geue him aught: O thou man saied he, I aske thee for a dyning not for a dying.

☞ To expresse as nere as may be, the affinitee of the Greke vocables, ΤΡΟΦΗ, and ΤΑΦΗ, of the whiche ΤΡΟΦΗ, in latin *Cibus*, in englishe meate, and ΤΑΦΗ, in latin *Sepultura*, in Englishe a graue.

☞ As if he should haue said: what nedest thou to make so muche sticking at the matter: I doe not require thee to go hang thy selfe, but onely to geue me as muche money as may suffise to paye for my poore dynner. Whiche he spake, because the seloe made as much sticking, and shewed himselfe as lothe to departe with any money, as if *Diogenes* had said vnto him: go thy wayes at ones, & hang thy selfe. All the matter is in dallying with the Greke dictions.

145. To a certaine persone laiynge to his charge, that he had in time tofore, been a false coyner of countrefeite money, (for he was vppon soche a matter banished his countree, as is aboue mentioned:) I confesse (saieth he, the time to haue ben, when I was soche an one, as thou art now, but

In the. xii. apothegme of *Diogenes*.

soche

Wany doe reprehende in others the vnspaces of youth and yet emende not their owne in their olde age neither.

Wany men doe many pointes of folly in youth which they will not doe in age.

Myndus a towne in Asia.

Young

☞ Noting the roswne to be so litle, that it were possible for the same to go forth at the gates.

148. Seing a felow attached, that hadde by priue stelthe embesseed a piece of purple silke, he applied to the same, this verse of Homere.

ἔλλαχε πορφύρεος θάνατος, καὶ μοῖρα κραταιή. That is,

The death of purple, hath thee by the back
And by princely destiney, thou goest to wracke.

Purple, death and princely destenie. *Purpureus, a, um*, an epitheton of *Mors*.

☞ It can not haue the full grace in englyshe. But πορφύρεος, in greke, and *Purpureus, a, um*, is a denominatiue of *Purpura*: and the poetes doen often ioyne it for an epitheton with the substantiue *Mors*, death. Because that whē a body is slaine, the gore bloud that issueth out of the wounde is of purple colour. And he called it princely destiney to dye in riche araye, or for precious and gaye thinges.

149. Craterus the lieutenaunte or high Capitaine with Aleander the great, being a man of great welth and richesse, had of his owne mere motion inuited and hartelye praied Diogenes to come and dwell with him: To whome Diogenes made answer. I can better be contented to liue in Athenes with bread and chese, then with Craterus at mine owne will, to haue all the deinties in the worlde. ☞ Meaning that libertee (be it neuer so poore) is rather to be chosen then

Craterus lieutenaunt with *Alexander* the great.

What Diogenes aunswered to *Craterus* inuiting him to come and dwel with him.

Libertee, be it neuer so poore.

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then all the delices and iunkerie, or sumptuous fare of the ryche cobbes, to be restreined and kept short of liberte.

‡ Anaximenes the rhetorician, had a panche as fatte and great as he was able to lugge away with all, to whome Diogenes came, and spake in this maner: I pray you geue to vs lene craggues some bealy for both yourselfe thereby shalbe well lighted and eased of your burden, and ye shall do to vs a good turne and a pleasure.

As Anaximenes was on a time in making an oration to the people, Diogenes bearing in his hande, and holding out a pestle or gammond of bakon, made all the audience full and whole to turne awaye from Anaximenes to gaze vpon him. Anaximenes fuming and taking highe indignation at the matter, helde his peace, as a man destitute and forsaken of his auditorie. Then saied Diogenes, loe, one poore halpeny matter hath clene dashed all this carnell and solemne talke of Anaximenes. ‡ Signifying that all his babling was of light and triflous matters, which made not y audience very attent, or willing to geue eare vnto him.

Certain persones obiecting vnto him as a point against all good nourture, that he would

is to be preferred to all delices, wher liberte is restreined.

150. What Diogenes saied to Anaximenes the rhetorician hauing a great bealy.

‡ Anaximenes a philosophier the scholar and successour of Anaximander, the maister and nere predecessour of Anaxagoras

151.

152. How Diogenes would eate raw

He went in the open streate.

he would go maunching and eating euen in the open streate: what meruaill, q̄ he: hounger commeth on me in the streate.

❧ He made a reason of that the logicians calien *rélatiue oppoſita*. If honger were not hasty on a man in the open streate, it might percase, bee a matter of shame to eate in the open streate. But by the selfsame colour he might haue defended himselfe if he did his easement or els made water in the open streate.

Relatiue oppoſita or relatiues, in logike, are two thinges so connexed, and mutually depending the one of the other, that the same doe euermore either the other impoyte and noctifie, as to being a father belōgeth hauing a child, & to being a sōne or doughter, belōgeth hauing a father and seuerally of hungre & esting.

153. There be writers that doe father this also vpon Diogenes, Plato happely finding him washing a sorte of salade herbes, said vnto him rounding in his eare. If thou wouldest haue been rewled by Dionysius, alwys thou shouldest not after this maner washe these herbes. Diogenes rounded Plato in the eare againe, saiyng: alwys if thou wouldest haue washed herbes for thine owne dyner, thou shouldest not in this maner haue been a Jhon hold my staf to Dionysius. ❧ But this appeareth to be a tale forged after the likenesse or exampie of the saiyng afore reported on *Aristippus*, as this same in like maner, whiche I will put nowe next of all.

Whowe *Diogenes* taūted *Plato* secretly, repro uing him for his courte fare

Afore in the first saiyng of *Aristippus*.

154. To one saiyng, many a man hath thee in derision (O Diogenes) and theim peradventure, many an asse (q̄ he) again. The other

Diogenes nothing passed on theim that had him in derision

other feloe saiyng moreouer, and thus replyng, yea, but thei care nothyng for the Asses, he aunswered, and Jasinoche and not a iote more for them that ye speake of.

¶ He attributed vnto Asses, the propertee of mocking or skorning, because thei do euery other while, by shewyng their teeth bare, as ye would saie, counterfeact grennyng and makyng mowes with their lippes. And besides that, when men doe mocke any body, thei wagge their handes vp and doune by their eares at the sides of their hed and doe counterfeact the facion of an Asses eares So then the Asse also appereth by waggyng his eares vp and doun, to mocke & skorne folkes, yet is there no bodie therwith displeased, or greued.

Seyng a young strieplyng to applie the studie of Philosophie, well doen, q he, the harkners of carnall beautie, thou callest awaie to the beautie and goodlinesse of the minde and soule. 155.

¶ Meanyng, that the partie, in that he labboured to garnishe and adourne his minde with vertues or good qualitees, and with honest disciplines, should finally, atteine, to be assured of better frendes, by a great waie. For there is nothyng more goodlie or beautifull then Sapience, nothyng then vertue more amiable.

Who laboureth to adourne the minde with good qualitees and honest disciplines, shall be assured of muche the better frendes

The custome and vsage of men in olde tyme was, soche persones as had been saued from greate perilles, or misauentures to hang vp in the Temples Donaries, that is to saie: giftes, presentes, or oblacions, as 156.

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agnisyng to bee the onely benefite of the Goddes, that thei had been preserued and saued harmelesse. Therefore, whē to Diogenes, hauing takē a iourney into the cōtree of * Samothracia, were shewed the ieswelles or oblacions, that sondrie persones hauyng been from perishyng in battaill, from diyng by sickenesse, frō beyng drounned and losse on the sea, or from any other great hasard preserued, had offred vp, yea, qᵈ Diogenes, but these would bee a moche greater nōber, if all those persones, which in like case haue not been saued, had offered vp soche giftes as these.

* *Samos* is an Ile in the sea called *Mare Aegeum* adiacent, marching, and bordring vpon the countree of *Thracia*, whiche afterwarde by reason of the commixtion of bothe peoples, was named *Samothracia*, as witnesseth *Vergilius*, saiyng: *Threiciam quae Samum, quae nunc Samothracia fertur.* This Ile was consecrate to *Iuno*, who was in thesame Ile borne, breden, and brought vp, and finallie matied to *Iupiter*. There was also an other Ile in the same sea of thesame name forepenst *Ephesus*.

Diogenes supposed men to be saued from misauentures by mere chaūce and not by the grace or gifte of God.

Ye meaned (mine opinion is) those persones that were saued from misauentures, to bee saued by very chaunce, and not by the benefite or grace of the Goddes. That in case it be to bee imputed to the Goddes, if a man be preserued, to thesame is it also to be imputed, that mo in nomber do perishe, then are escaped. There been writers, that doen attribute this present saiyng to *Diagoras Melius*, a miscreaūt and a wicked despiser of the goddes. And as for the *Samothracians* wer sore blinded and infected with greate superstition in soche maner thynges.

Diagoras a philosophier surnamed ἄθεος, that is, a miscreaunt, not beleuing that there were any Goddes, ne thesame to be of any power.

157. To a welfauoured young springal, go-

yng

yng on his waye towardes a feaſt or banquette, he ſaied: Thou wilt come home again woꝛſe man, then thou goeſt foꝛth. So when the ſame young man returning homewarde again from the banquet, had ſaid to Diogenes, I haue been at the feaſte, and yet am returned nothing the woꝛſe man therfoꝛe. Yes (qꝺ Diogenes) and ſo muche the woꝛſe, euen foꝛ that woꝛde. ☞ Mortifyng to be vnpoſſible, but that ſoche a young ſtrepling muſt remedileſſe from exceſſiue and vnſoꝛde reuelling, come home leſſe honeſte, then he went thither. ☞ And that he hadde of the pottes and cuppes taken ſoche ſtomach and impudencie, as without foꝛther prouocation to chatte, and choppelogike with an auncient Philoſophier, was a manifeſt argument and an euident declaration, that his condicions, were rather appaired then emẽded, beſides that it was a token of ſmall grace, to be ſo blynded in folye, that he would not ſee ne knowlege his owne.

λαρων μεν ουν.

A younge man from exceſſiue reuelling returneth woꝛſe mã, then he went thether.

Diogenes aſked of one Euritius ſomme great thing whatſoeuer it was, and when the ſame (as is the guyſe) ſaied naye to his requeſte with theſe woꝛdes: I will doe it: if thou canſt perſuade me therunto: If I were able (qꝺ Diogenes) to perſuade thee to do all thinges after mine aduiſe, I had lõgere this daye, geuen thee counſell to hange thyſelfe. ☞ In this ſaiyng, out take Cynical plainelle and boldnelle of ſpeaking, and there is no great point to be marualled at. ☞ Except peꝛcaſe he thought requiſite, to reꝛproue the kaitholding of ſoche

158.

The Cynicall plainnelle of Diogenes, in ſpeaking his mind.

fothe niggardes, as will departe with nothing to the poore, but with more suite and prayeng then the thing is worth.

159. He had been to see the citée of Lacedemon, and being from thence returned to the citée of Athenes, one asked of him (as the maner is) whether he would, and from whence he was come. Forsoth (q he) from very men to very women. ☞ Noting, the maners of the *Atheniens* with sensual pleasures & delices effeminate, wher as the *Lacedemonians* wer hardely brought vp.

The corrupt & effeminate maners of the Atheniens.

160. One asked him as he returned homeward from the Olympia, whether he had not seen ther a great companie, yes truly, (q he) a very great companie, but woondrous fewe men. ☞ This also appeareth to be counterfaited and forged by the other saiyng, that is afore rehersed of the hotte house.

Much companie and fewe men.

More in the 12. saiyng of this same Diogenes.

161. Those persones, who of a ryottousnes did prodigally lauelle out and waste their substaunce or goodes vpon cokes, or reuellers, or ruffians, or harlottes, and vpon flatterers: he auouched to bee like vnto trees, growyng on the edges or brinkes of cliffes and rockes of a downright pitche, or a stiepe down fall: the fruites of which trees no man could euer geat a taste of, but thesame were from time to time, deuoured

Wasteful and ryotous lauellers of their goodes to what thing Diogenes likened.

by the

by the crowes and the rauens. ☞ Meaning on that one part, soche persones as seruen onelye the throte and the bealie, not to be worthy the name of men. ☜ And on the other side, goodes so wastefully spent, to be worse then cast awaye.

Thei that seruen onely the throte and the bealie, are no worthie the name of men.

The Grekes, if they wishe to any body extreme mischiefe, or shamefull death, they do (by a prouerbiall speaking, in their toungue vsed) bidde theim go pieke theim to the crowes, in greke, ἐς κόρακας. But Diogenes of a customable wonte auouched to bee a thing muche more daungerous to fall in the hãdes of * flaterers that will hold vp a mans yea & nay (be it true or false) then to lighte emong crowes. ☜ For the crowes doe not pecke but the carkeffes of dead men, the flatterers deuoure men euen whyle they are aliue, be they neuer so honest and good. ☞ The pleasauntnesse of this saiyng (which in the greke by reason of the affinitee of the vocables hath an exceadyng great grace) both in latin & in english vtterly quailleth or dieth. For crowes ỹ Grekes callen κόρακας, and one litle sole letter chaunged, thesame called flatterers κόλακας. This saiyng is ascribed to *Antisthenes* also.

162.

Diogenes auouched to be more daungerous to fal in the hãdes of flatterers, then of wilde beastes.

* ἐς κόρακας ἀπελθεῖν ἢ ἐς κόλακας.

To light emõg crowes then emõg flatterers. *Diogenes* alluded to the greke prouerbe βάλλ' ἐς κόρακας, hence to the crowes, and (as we saye in englyshe) to the deuill of hell. *Erasmus* in his *Chiliades* citeth *zenodotes* for his autour, that there was a certain place of execution in *Thessalia* called the crowes, into the which persones lowde gilte of any cause or crime of death, and thereupon condemned, were caried and cast headlong, so to perisshe there. The originall cause why the said place was so named, whoso is desirous to knowe, he be learned, may at large reade in *Erasmus* vpon the prouerbe aboue cited.

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163. *Phryne a naughtie packe, or a woman of light conuersation, hanged vp for a iewell, by the waye of oblacion in the tẽple of Apollo at the towne of Delphi, an Image of Venus, made of clene golde. Diogenes espiyng the same Image, wrote and set this posee or testimoniall vpon it: Of the inordinate and vicious liuing of the Grekes. For it was a plaine conuincing of the Grekes, that they were to to muche drowned in the vice of the body, that a commen strompet had gathered together so muche golde, of money gotten by soche abhomination.

Of *Phryne* it is noted afore in the xii. saiyng of *Aristippus*. As touching this present *Apophthegme*, the most likelyhod is, that vpon the Image that *Phryne* had consecrated, was thus wrytten: *This golden Venus hath Phryne offred and geuen vnto Apollo,*

When *Diogenes* read this scripture, he wrote hard at the taile of it this addition: *Of the inordinate liuing of the Grekes.*

164. There been that ascriben to Diogenes this saiyng to. Whẽ Alexander the great had come vnto him, and saluted him, Diogenes demaunded who he was: And when the other had in this maner aunswered, I am that noble Alexander the king: Mary (q Diogenes againe:) And I am that loyly felse Diogenes, the doggue. Taking no lesse pride & gloyre of his libertee, that he was at no mans becke ne cõmaundemẽt, then *Alexander* did of his kingdome, and crowne Emperiall.

Diogenes gloried as muche in his libertee, as did *Alexãder* of his kingdom

165. Being asked, for what prankes or doynges, it had come to his lot to be cõmenly called doggus of euery body: Mary (q he) because that, on soche as geue me ought, I make

How it came to *Diogenes* his lot to be called Doggus.

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I make muche faunting: at foche as wyll nothing departe withall, I am euer barking: and foche as be naught, I byte, that they fmart again.

To Diogenes plucking fruite of a certain figge tree, when the keper of the orchyarde had fpoken in this maner: vpon the fame tree, that thou gathereft of, a feloe not many daies agone hanged himfelfe. Mary (q Diogenes) and I will purifie and clenfe it againe. 166.

The other partie fuppofed, that *Diogenes* being fo aduertifed, would haue forborne the tree inquinate or polluted, in that it had borne a dead carkeffe. But *Diogenes* beyng free and clere from all fpiece of fuperfticion, eftemed the fruite to be no point the more polluted, or impure for that refpect.

Diogenes clere voyde of all fpiece of fuperfticion.

Marking one that was a greate prouer of maifteries in the games of Olympia, to fet an earneft eye on a common ftrupet, in fo moche that he turned his hed backe, and behelde her, after that fhe was gone paffe him, he faid: loe, how a principall ram, for the twithe of Mars himfelf, is led awaie in a bande (his necke fet clene awrie) by a damifell, that is as common as the cart waie. 167.

what *Diogenes* faied when he fawe a champyon of *Olympia* fet an earneft eye on a wenche.

They thought it a matter of laughter, for the feloe to bee a prouer of maifteries, with pieked or chofen me of price, and the fame to be haled or drawen awaie as a prifoner, without any chordes at

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all, by a shitten arsed gerle.

168. Beautiful strō-ettes Diogenes ałwened tol wete wyne tempered with deadlye poylon.

Well fauoured or beautifull strumpetes, he auouched to bee like vnto bastarde or Muscadine, tempered and mixte with dedlie poison. ☞ For, that thesame caused in deede at the beginnyng, delicious pleasure & voluptie, but euen at the heeles of whiche pleasures immediatly ensued endlesse dolour & wofulnesse.

169. Diogenes called theim dogges, that stood roūd about hym while he dined

As he was making his diner, euē in the open strete: when a greate nomber stoode round about him, for the straungenesse of the sight, and euer emong made a cryyng at him, doggue, doggue: naie, q Diogenes, ye be doggues rather, in that ye stand roūd about a manne beyng at his diner. ☞ For that is one of the cōmon propertees ỹ dogs haue.

170. Tegea, a citie of Arcadie. Tegeates.

When mencion was made of a boie, in moste detestable abominaciō abused, Diogenes beyng asked what countrēman the boie was: made aunswer, by daliyng with a worde that might be twoo maner waies taken, and saied: he is a Tegeate. ☞ For, Tegea is a citee of *Arcadia*. And therof is derined a noune gentile *Tegeates*, a Tegeate, or a persone of *Tegea* borne. And the Greke vocable τέγος, is otherwile in one signification, *Lupanar*, a brothell hous, or a place where bawderie is kepte. And thereof the Philosophier vsurped a worde of his owne deuisyng or forgyng, and called the boie a Tegeate, of τέγος, for respecte of the moste abominable

vnmable vice, with whiche he had been defoiled.

When he sawe a feloe now taking vpō him, to practise and minister Phisike, who had afore been a common dooer in the games of wrastlyng, but in deede, was a verie slouche, and a verie dastard, he said vnto thesame: wilt thou now by course ouerthrowe them againe, that haue heretofore ouerthrowen thee? 171.

Howe Diogenes mocked one that from a wrastler fell to be a Phisician.

A wrastler is properly saied, to cast or ouerthrowe any partie, whom he ouercometh and putteth to the worse. And the phisician also ouerthroweth those persones, whō he coucheth in bedde, or bryngeth to their longe home. As for the meanyng of *Diogenes* was, that the partie was now as ciuill a Phisician, as he had afore been a falsehearted wrastleer. A merie ieste moche like to thissame, there is in the poete *Martiale*, of a feloe whiche frō a Phisician, hauing become a fighter in harnesse, did none other beeyng *Hoplomachus*, then what he had dooen being a Phisician.

Two kyndes of casting, ouerthrowing, or geuing a fall.

To a bastarde or basseborne boie, that had a common harlotte to his mother, and was whutling little stones emōg the thickest of the people at auenture, he said: take heede sirrha & beware, lest ỹ hit thy father. 172.

For he was born of a common naughtipack & by reaō therof, his father not certainly knowē.

Certain persones highly magnifyng & praising, the bounteous liberalitee of one, that had giuen to Diogenes a thing, what 173.

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euer it was: and why doe ye not praise me to, saied he, that haue deserued to haue it giuen me? For to be worthie a benefite, is more then to haue giuen a benefite, accordyng to that the sentence of *Publius Mimus*.

To be worthy a benefite is more then to haue geuen a benefite.

Beneficium dãdo accepit, quid digno dedit.
Hymself by giuyng receiueth a benefite
Who giueth to a person worthie to haue it

174. To one that required of Diogenes, restitucion of his robe or mantel, he thus made a wondrous feate and pleasaunte answer. If thou gaue it me freely, I haue it: if thou diddest lẽde it me, I doe stil occupie it. Dignifyng, that he was nothyng minded to restore it home again, whether it was of free gift or els by the waie of lone for a tyme, that he had receiued it. It is shame for a bodie to require again, that he hath freely giuen. And it is a poinct of inhumanitee, hastily to snatche awaie, that the occupier hath neede of, and cannot well forbeare.

The answere of *Diogenes* to one that had geuẽ him a mãtell, and would nedes haue had it from him againe.

175. *Suppositirii partus*, are in Latine called childrẽ, that be feigned or fembled to haue been borne of that wõbe fourth of whiche they neuer came (as for example) if a woman should be deliuered of a monster, or of a dead childe, and haue an other liue childe of like forme and shape laied by her in the place of the same, or if a woman should bring fourth a wenche, and the same conueighed away, should haue a manne childe of an other womans bearing, laied by her in stede of hir owne, or if a woman should counterfaite trauailing and labeuring of childe, and haue an other womans childe laied by her, and vsed as though she had been deliuered of it her selfe in very dede, that childe so imprinted to a lowing mother, may properly in latin be called *partus supposititius*, as ye would saye in englishe, a childe mothered

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thred on a woman that neuer bare it, or a chaungeling, and suche persones are euer after called *suppositicii*, or *supposititii*. There is also an other latin worde, *indormire*, in englishe, to slepe vpon, or to lie vpō while we slepe. And it maie be taken in two diuerse, and in maner cōtrarie sences. For wee are saied in Latin, *indormire*, to slepe vpon, or, to slepe vpon our goodes or treasure, for safe keping of the same, and we are also saied in Latin *indormire*, to slepe vpō, or to lie sleping on a thing that we sette no greate store by, nor doe any thing passe on as a matte, or a couche. And in deede *Diogenes* vsed his mantell in the night season, in stede of a mattresse.

Supposititious, is an inuentiue, and a participle of *Supponor* and *Suppono*, and it soundeth in englishe laid vnder as a pilow is layde vnder ones head in the night.

Howe Diogenes taunted a chaungeling who his shame and derision said that *Diogenes* had the gold sowed in the patches of his cope.

And so it was, that when suche a chaungelyng, as is aboue mencioned, had saied to Diogenes in skorne: loe, he hath gold in his mantell, Diogenes laied the reprache verie well in the seloes owne necke, saiyng, yea and therefore supposito indormio. ☞ Meaning the partie to bee a chaungeling, and therefore despiteable, or worthie to be contemned: whereas the wordes might in the grosse care of the selue, sounde also to this sense, ℞ *Diogenes* laid the mātell nightly vnder him when he slept, for safe keping of suche a precious iewel

176.

What auauntage & foredeale is gotten by Philosophie.

To one demaunding, what auauntage he had by his Philosophie: though nothing els, saied he, yet at leastwise this foredele I haue, that I am readie prepaired to almaner fortune, good or badde. ☞ This saiyng hath scacely any smelle or sauour of *Diogenes*, although he beareth the name of it.

177.

What countreeman Diogenes affirmed hym selfe to be.

Beyng asked of a selue what countreeman he was, he aunswered κοσμοπολίτης that is, a citezen of the worlde. ☞ Signifiyng that a Philosopher, in whatsoeuer place of the

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the worlde he is resiaunte, or maketh his above, liueth in his owne natiue countree. ☞ And all the worlde to be but as one cite for man to inhabite.

178. After what forme *Diogenes* asked an almes of the commen Almener of the cities.

When Diogenes on a time asked an almes, and in speakyng to the publique almener of the cites (who is in Greke called ἐρανάρχης) he vsed none other stile but this verse of Homere. τοὺς ἄλλους ἐναρίζ', ἀπὸδ' ἔγχεος ἴσχεο χεῖρας. That is.

As for other persons, despoile of their geare
But thy hãdes frõ Hector, se thou forbeare

☞ The festiuitee or mirthe and pleasaunt grace of the sayyng, in this poinct consisteth, that wher he should haue said ἐράνιζε, giue me your almes or, giue me your charitee, he vsed a worde of contrarie signification, saiyng: ἐνάριζε, dispoile out of harnesse, or turne naked out of the cloutes. By the name of *Hector*, noting his owen self. And that person cõmitteth plain robbery or spoile, who denieth an almes to any poor creature, being in extreme nede. And ĩ dede, mẽ of this order ben most cõmonly full of bribing, embesling, & purloining.

179. Strompettes & paramours, *Diogenes* affirmed to be the queenes of kynges.

Paramoures, he affirmed to be ỹ queenes of kynges, because the same might craue of the saied kinges, whatsouer their phansie lusted, and bee assured to obteine their asking. ☞ For, vpon this he gaue to thẽ the name of queenes, not for that thelame were pieres, mates, or feloes like, with wiues of the kynges: but for that thei abused the kinges selfes as subiectes vnto theim, at eche becke and commaundement.

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maundemente. The kynges selfes doe not at all seasons impetrate of the people, that thei would haue by exaccion, but to a paramour nothyng is denied. Of this sort & trade, mine opinion is, that the barbarous or saluage kinges wer in old time.

To paramour nothyng is denied.

The Atheniens of mere adulacio or flaterie, to please Alexander, made a decree, that the same Alexander should be taken & worshipped for Bacchus (who by an other name was called Liber pater.) [a] This honour Diogenes laughyng to skorne, saied: and I pray you my maisters, make me [b] Serapis to.

180. How Diogenes mocked the decree made, by the Athenians, that Alexander the great should be take & worshipped for Liber pater, that is to saie, for Bacchus

[a] Liber pater, was one of the names of Bacchus, or Dionysius the God of wine.

For in the same degree that *Bacchus* was emong those that were called **Satyri*, was *Serapis*, worshipped of the Egipcians, in the similitude or likenesse of an ore. And *Diogenes* thought himself as truly to be thone, as *Alexander* was thother

wines, for *Bacchus* first inuented the vse, and the making of wine: and because wine deliuereth the harte from all care and thought, when a bodie is pipe merie, *Dionysius* was emong the latines called *liber*, of the verbe *libero, as* to deliuer, to redde, to dispache, or to discharge.

[b] *Serapis* or *Apis* the highest and the chief God of the Egipcians, who thei worshipped in the likenesse of a liue Ore. For so it was, that *Osiris* the sonne of *Iupiter*, and of *Niobe* the doughter of *Phoroneus*, being the king of the *Argiues*, first succeded the same *Phoroneus* in the kingdo of the saied *Argiues*, and when he had there reigned certaine yeres, he left his brother *Aegialus*, protector and gouernour of the kingdome of all *Achaia* and to winne honour, honour and conquest, made a voiage into Egipt, and the Egipcians subdued, he tooke to wife *Isis*, by an other name called *Io*, the doughter of *Inachus*, first king of the said *Argiues*, and reigned ouer the Egipcians. Emong whom, as well *Isis* for inuenting the forme of letters, and the feate of writing, as also *Osiris* for many other roiall artes and feactes, whiche he to them taught, were bothe honoured and worshipped as Goddes. At laste *Osiris* was priuelie by his brother *Typhon* slain, and long sought by *Isis*, & at length founde hewed and mangled all to gobberres or pieces, not ferre from the citee of *Syene*, whiche *Syene* (as *Plinius* in the seconde booke testifieth) is

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ſtate in *zona torrida*, ſo directly vnder the tropike of *Cancer*, that when the ſunne being at the highest, doth entre into the laied ſigne of *Cancer* at midſomer (about fiftene daies afore the feaſte of the natiuitee of Saint Jhon Baptiſte) it lieth iuſt ouer the toppe of the citee, and ceuſeth in the ſame no maner ſhadoe of any thing at al to be ſeen or to appere. *Iſis* cauſed hir huſband with much mourning and lamentacion to be buried in a litle Mary then called *Abaros*, in the Marice nighe to the citee of *Memphis* (being the chief or principall citee of al Egipt next after *Alexandria*, whiche Marice was from thenceforth named *Styx*, that is the place of mourning and waiting.) But whē in the ſame Marice had ſodainly appered to the Egiptians a certaine ore, they eſteming the ore to be *Oſiris*, fell proſtrate, and kneled to it, and toke the ore aliue and brought him to a temple (whiche afterward was called *Serapion*) where they did to him, all honour and homage, and worſhipped the ſame as their God, ſeruing him daily with gold and al precious veſſels, and with all delicates mete for a king or a God to be ſerued withall. And called him *Apis*, whiche in that language is an ore. And euer after a certain time, thei would caſt him aliue as he was into a floode, where he ſhould be drouned. This doen thei would go with mourning & lamentacion, and neuer ceaſſe ſeking vntill they had found a newe ore as like in colour and all proporcion of feature vnto the firſt *Apis*, as might poſſible be. And thus from time to time worſhipped the Egiptians a liue ore as their God, & gaue to the ſame firſt of all, the name of *Apis*, & afterward that the firſt was dead or the ſecond in proceſſe *Serapis* by a worde compounded of *Apis* and σόρος, a cophin, cloſhe as the carkaſſes of noble perſons ar cheſſed in, ere they be laied in their graue.) And ſo was it firſt *Sorapis*, and in concluſion by chaunging the letter, o into, e, *Serapis*, ſo that *Oſiris*, *Apis*, and *Serapis* is all one.

* *Satyri*, (as the poeticall fables telleth, and *Plinius* in the fifth booke doth teſtifie) liue bower braſtes in the mountaines of *Ethiopia*, & of the *Indes*, of exceding lightneſſe of foote, and ſwiftneſſe in rening, of the figure, ſhape, and likeneſſe of a man, ſauing that thei had hornes, and had the feete and legges of a gote clouen, and full of rough here. And theſe maner monſtres the olde antiquitee beleued to be the Goddes of the foreſtes, of wilderneſſe, and of all ruſticall places of huſbandrie.

Wherof ſaint Hierome ſaieth in this maner, ſpeaking of ſaint Antonie. We ſaiue an elifhe man, with a long croked haukes noſe, and a forehead or brough with hornes ſticking out, whoſe nether partes of the body grewe out into feete ſoch as gotes haue. And when Antonie, (the ſigne of the holy croſſe premiſed) had in the name of God demaūded, what he was, it is reported that the other thus made aunſwere. I am a mortall man of the worlde, one of the borderers on the edge of wilderneſſe, who, by the gentilitee with vain errour deluded, are called *Fauni*, *Satiry*, and *Incubi*.

Being

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Being chidden, for that he was a goer into places full of stinke and all vnclenlynesse, he saied: why, the sunne also doeth crepe vnder houses of office, and yet is not therwith defoyled nor embrewed, or made durtie. 181. This meaning was that the honestee of a perfect vertuous man, is nothing empeched, stayned or made worse for the infamie of anye place that he resorteth vnto.

In honest mans is not y worse for the infamie of any place he resorteth vnto

When it fortuned hym to bee at supper in a temple, and muskie or sluttishely kept loues of breed, to be sette afore him: he cast the loues and all out of the temple, allegeyng, that none impure or sluttishe thyng, ought to entre into the hous of God. 182.

None impure thing ought to entre the temple of God.

To a felow, malapertlie demaundyng, why Diogenes, sens he had nomaner learnyng ne knowlege, professed and openlie toke vpō him the name of a Philosophier: he saied: if I counterfaicte a Philosophier, or if I shewe any neere towardnesse of a Philosophier, euē that verie poinct is to be a Philosophier outright. 183. Walke noting, philosophie to be a thing of so high difficultee, that euen to counterfaicte the same, and to shewe any towardnesse of it, is no small porcion of Philosophie. As that persone hath an high poincte, and a greate fordeale, towardeing a king, that can expertly and cunningly, in gesture & countenaunce represent the state of a kyng. So in deede, whoso coun-

To shewe high towardnesse of a philosophier is a great porcion of being a philosophier outright.

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counterfeacteth or maketh shewe or countenaūce of a thing, doth as moche as in hym lieth, imitate and folow al the facīōs to thesame belonging. And by imitacion to drawe nigh to all the facions or poinctes of a Philosophier, is a greate part of beyng a right Philosophier in deede, that is to saie, of beyng a studious and peinfull labourer, to atteigne Philosophie or perfecte sapience.

184. A certain persone brought a childe vnto Diogenes, to the ende that thesame childe, might take some part of his doctrine. And so, to commende hym, that he might be the more welcome, and the better accepted of the Philosophier, the partie auouched the ladde to bee alreadie, bothe with excellente witte, and with singular good maners and behaueour highly endued. At these wordes Diogenes saied: why, what neede hath he thā of my help, if he be alredy soche an one?

Vnmeasurable laude & prayse Diogenes impugned.

Honest towardnesse or aptitude and good hope is a sufficient prayse in a childe.

Diogenes gaue a shrewd checke to the vnmeasurable praiser, who attributed to the ladde that thing for the sole atteinyng and gettyng whereof, children are at all tymes set and committed, vnto the handling and trainyng of Philosophiers. It had been enough to praise and exalte in the childe, an honeste towardnesse, disposicion or aptitude, and good hope of well prouyng in soche thynges, as should be taught hym.

Such persones as talked of vertue and lyued not vertuously

185. Those persones who talked moche of vertue, and yet did not lede a vertuous life be affirmed to be like vnto the harp, which

wish

with the sounde or melody, did pleasure and good to other, but it selfe neither perceiued, ne heard any thing at all. ❧ This saying, variety not verie moche from the saying of saincte Paule, of a tinkleyng Cymballe.

Diogenes likened to an harpe.

1. Corinth. 13.

On a certain daie, as the people were comyng out fro the place, where sightes and plaies wer exhibited, he on his partie with all his might, thrulkyng and shouldreyng, against the throung of the people, heaued shoued and laboured to get in. And beyng asked why he so did, he saied: This am I of purpose earnestlie bent all daies of my life to doe. ❧ This saying, that to doe the duetie and parte of a right Philosophier, is, in all actions or thinges to be doen, al that euer maie be to discord and to be of contrarie waies, from the multitude or cõmon rable of the people, for because the most parte of folkes, are leade with carnall lustes and appetites, and act by reason or good discrecion.

186.

The better philosophier the more earnestly bent to discord fro the people.

The most part of men are led with carnal appetites.

187.

Beholding a yong man, bothe of apparell and of demeanure, nothing comely ne conuenient for one that should be a man: art thou not ashamed, q he, to bee more backe frende to thyselfe, then the minde or will of nature selfe hath been? For she created and made thee a man, and thou doest disguise and reforge thyne owne selfe into a woman. ❧ These selfe same wordes maie be well spoken of many an one, who, where as nature hath created

How Diogenes toke vpa youth man that appareilled & demeaned himself vnmanly.

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and made men, theselfes of their owne voluntarie inclination, fallen from their proper nature and kind, to thabusiõs of swine, & other brute beastes.

188. When he sawe a certain minstrell, setting his instrument in tune, where hymself on his owne behalf, was a lewde and vicious felow, and of demeanure clene out of all good order and frame, he saied: thou felow, art thou not ashamed of thy self, that thou knowest the waie, how to sette tunes in true corde vpon a piece of woode, & canst no skille to frame thy life, by the rule of right discrecion and reason? This Apothegme too, appereth to haue been deuised and drawen, out of some others aboue written.

Howe Diogenes reproued a minstrell of inordinate maners & behauiour.

189. To a certain felow, who, at what tyme Diogenes moued & auised him to the studie of sapience, found and alleged many excuses, saiyng, I am nothyng apte to learne Philosophie: Why dooest thou liue in this worlde then (said he again) if thou haue no regard to lede a vertuous life? For a man doeth not liue here to this ende, that he gyue vp & doun loitryng, and nothyng els: but that he maie learne to liue in a right trade of vertue & honestie. To liue, is the gift of nature, but Philosophie giueth the gifte to liue vertuously. Nature produceth vs into this worlde apt to learn, and to take vertue, but no man is alredie endued with cunning at the first daie, that he is borne into this worlde.

Diogenes thoughte that persone not worthy to liue that would not studie to liue vertuously.

Philosophie geueth the gift to liue vertuously.

Nature produceth vs apt to learne, but not already learned

To

To a feloe that despised and would not knowe, ne looke vpon his owne father, he sain: hast thou no shame to despise that persone, to whom onely and no man els, thou art bounde to thanke, euen for this veraie poincte, that thou fettest so moche by thy peinted sheathe? ❧ The grace of the sayng, resteth in the collacion or comparyng of twoo contraries. For these twoo thynges will in no wise accorde, to despise an other, and to standewell in ones owne conceipte. 190.

Dyogenes rebuked one despised his own father.

Hearyng a young stripling, of a verie well fauoured and honeste face, vsyng vnhoneste communicacion, art thou not ashamed, q̄ he, to drawe a swoorde of lead out of an Ieuorie sheathe? ❧ Ieuorie was taken for a precious thyng in old tyme, and moche sette by. And the minde or soule of man is couered, and (as ye would say) housed or hidde within the tabernacle or shrine of the body, and doeth in a māners communicacion cleerely appere, and euidentlie shewe it self. 191.

To drawe a swoorde of lead out of an Ieuorie sheathe.

Themind doth cleerely appere in ones cōmunication.

Whē a feloe had in the waie of reproch laied vnto his charge, that he was a drinker at common tauerns: so am I shorten at the barbers shoppe to, q̄ he again. ❧ Signifiyng, that it is no more dishonestee to drinke, then to bee rounded, or to bee shauen. And as no man findeth fawlte at, beyng shauen in a barbers shoppe, because it is a place for that thyng purposely ordeined, so it ought not to bee thought a 192.

Dyogenes auoided a check geuen to hym for drinking in a tauerne.

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To take excesse of drinke is euerywhere abhominable.

thing vnhoneſt, if a body drinke in a common taſuerne, ſo that he drinke with meaſure and with reaſon: for to take excesse of drinke, in what place ſoeuer it be, is a thyng ſhamefull & abhominable.

193. The answer of *Diogenes* to one obiecting that he had taken a cope of *Philippus*.

To one reprochfully talking in his noſe that he had taken a Cope or a Mantell, of Philippus the kyng, he aunſwered with a verſe of Homere in this maner.

οὗτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,

Giftes of honour, are not to be refuſed,

With the which mẽ ar by the gods endued

The defence of *Erasmus* for taking giftes & rewardes of noble men or of biſhops.

That *Homerus* wrote of the beautie & fauour of the bodie (whiche is the benefite and gifte of God) that did *Diogenes* wreſte to a mantell, giuen him by a king. The ſame verſe might euen I my ſelf alſo, ring in the eares of ſoche perſones, as be by a wrongfull querele obiect vnto me, that I do now and then take of noble men or of biſhoppes, ſoche thinges as be giuen me for to doe me honeſtee. There is not one of them, of whom I haue at any time in all my life craued any thyng, either by plaine wordes, or by other meanes, but in deede ſoche thinges as the ſame of their owne voluntary willes and mere mocions, doe laye in my lappe, I receiue gladly with al my heart, not ſo greatly for rewardes to the enriching of my purſe, as for teſtimonies of their beneuolence and fauour towardes me, eſperially ſence their habilitees are of more weithie enduemente, then to ſwynge at the abatement of ſo ſmal a porcion as commeth to my ſnapſhare.

☞ In the thirde boke of Homere his *Ilias Hector* rebuking his brother *Paris*, emong other wordes of reproch ſaieth vnto him in ſhame & derision after this maner.

your

Your harpe, and singyng melodious
With the other giftes of Venus
As, your goodlie heere, and aungels face,
So amiable, and full of grace,
Will not you saue, ne helpe, this is iuste,
When ye must lye toppleyng in the duste.
To whiche point, emong other thinges, Paris maketh
aunswere after this sorte.
Thou doest naught, to entwite me thus,
And with soche wordes opprobrious
To vpbraid the giftes amorous
Of the glittreyng Goddesse Venus.
Neither ought a man in any wise
Proudely to refuse or els despise
Any giftes of grace and honour,
Whiche, the Goddes of their mere fauour
Conferren, after their best likyng,
And no man hath of his owne takyng.

Diogenes curiously and with earnest di- 194.
ligence, teaching a lesson of refreining an-
gre, a certaine saucie or knappishe young
springall (as ye would saie, to take a proof
and triall, whether ỳ Philosophier would
in deede shewe and performe, that he taught
in wordes) spetted euen in the verie face of
hym. This thyng Diogenes tooke coldely
and wisely, saiyng: In deede I am not an-
grie hitherto, but verely saine Marie, I be-
gin

The patiēce of Diogenes.

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gin to doubt, whether I ought now of cõgruence to bee angrie, or not. ☞ He meaned that sharplie to punishe soche a saucie jãke of a leud bole, had been a deede of aimes, and of charitee.

195. Vsyng a certain persone humblie trouching and kneling to a woman of euill cõuersacion of her body, for to impetrate that he desired, he said: what meneste thou wretched creature that thou art? It wer muche better for thee, not to obtein that thou sueste for. ☞ To bee reiected and to haue a nate of a stroumpet, is a more happie thing, then to bee taken to grace and fauour. And yet many one maketh instaunt suite, to purchace their owne harme and buien thesame full dere.

To be reiected of a stromyet, is a more happie thing then to be taken to fauour.

196. To a certain persone hauyng his herre perfumed with sweete oiles: beware sirrha q he, lest the sweete smelling of thy hedde, cause thy life to stinke. ☞ The Greke vocables, that giuen all the grace to the sayng, are εὐωδία, fragraunt odour, and δυσωδία, ranke stenche. For sweete piles or pouthers, in one that should be a man, plainly argueth womãly tẽdernesse & nicitee of the life. And ỳ fame of euery persone, is (as ye would saie) the odour ỳ he smelleth of. A moche like sayng hath the Poete *Martialis*,

Neuole, nõ bene olet, qui bene semper olet.
O Neuolus, that man smelleth ill,
That smelleth of sweete odours euer still.

Sweete fauours of the body, do cause a mans life to stinke.

A mans fame is the chiefe odoure that he smelleth of.

Continually to smell of sweete odours is an euill fauour in a man.

197. Betwene bonde seruauntes, and their maisters,

maisters, beyng vicious and euill persons he auouched to be none other poinct of differēce, besides the names, sauing that the bondges or slaues, did seruice vnto their maisters, and the maisters vnto naughtie appetites. ❧ Signifying, bothe parties to be bondseruauntes, and yet of bothe, the maisters to liue in more miserable state of bondage, then the slaues: in case the maisters be vicious persones & euill disposed, or, voide of grace. For whoso is led by the direccion of the corrupte mocions or appetites of the minde, hath many maisters to serue, and the same bothe detestable, and also mercilesse, and voide of all pietee.

Maisters being vicious persō & voide of grace, doe lie in worse seruitude then their bondseruaunts.

Whoso is led with euery pāsage of naturall mocions, hath many maisters to serue.

❧ Bondseruauntes, namely suche as be rendaryes are called in greke ἀνδραπόδα, which vocable signifieth to be compounded of ἀνὴρ ἀνδρός, a man, & of πούς, ποδὸς, a foote. Albeit the grāmarians declare another maner proprietee of signification, for they take them to be called ἀνδρὸς πόδα, because that bondmen are in respecte and comparison, the feete of their maisters, and these as the heades of the seruauntes. So when a scloe, full of vngraciousnesse and of leude disposition had demaunded of Diogenes, vpon what original cause, bondseruauntes that would ren alway from their maisters, were called by the name of ἀνδραπόδα, Marie (quoth he) because they haue the feete of men, and a minde or herte of suche disposi-

198. The same detestable & mercilesse maisters.

Why fugytiue bondmen are called ἀνδρὸς πόδα, in Greke.

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tion as thy selfe hast at this present, which mouest the question. ❧ Meaning that the partie had the mynde or stomake, not of a man, but of a very brute and saluage beaste.

199. Of one that was a prodigal and wastfull spender of al that euer he had, he asked fourty shillinges at ones, in the waye of almes. The partie mervailing at his earnest and importune crauing, asked this question of Diogenes: Where as thy vse & custome is of other men to desire an almes of an halfpeny, vpon what occasion doest thou aske of me ỹ summe of a whole pound or two? Marie, said he again, because that of others, I am in good hope after one almes to haue another again at another season: but whether I shall euer haue anye more almes of thee, after this one time, or not, θεῶν ἐν γούνασί κειται, that is, lieth in Gods hand onely, or must bee as pleaseth God. ❧ For that halfe verse of Homere, he lynked to his saiyng, to make it perfect, because it made so directly, and was so fit for his purpose. And in dede a good plain maner of knowledge geuing, it was and a shrewd lyke boord, to beward and euen at hand, to light on the necke of soth a wastfull consumer of his goodes within few daies to be brought to soch extreme penurie, that he should not haue so much as one poore halfpeny left to comfort or helpe himselfe withall.

Why Diogenes of a prodigall waster of his goodes, asked an almes of xl. s. at ones.

Certain

Certain persones laying to him in re- 200.
proche, that he was a common craver, and
asker of thinges at every body his hande,
lokers as Plato being a philosophier (as
he was) did not so, he saied: well, Plato is
a craver as well as I.

Diogenes saied that *Plato* was a pitie, craver and he an opener asker.

But laying his head to another mans eare,
That no straunge persones may it heare.

For that is the englishe of this greke verse of Homerus.

Ἀγχίσχαν κεφαλὴν ἵνα μὴ πεύθοιατο οἱ ἄλλοι, whiche verse *Diogenes* abused in an other sense then *Homerus* did, to signifie that *Plato* was euen as great a begger and poller as he was, saying that *Plato* did craue priuely whispering in mens eares, & he openly, making no counsail of it. Odysseæ. ϰ.

Espying a seloe shoting very euill at 201.
his marke, he sate him downe euen hard by
the prick: and to soche persones as demaun-
ded the cause of his so doing, he saied, Lest
he should by some chaunce hitte me. Merily spoken.

Signifying, that the seloe was like to hitte
what soeuer other thing it were, sooner then the
marke: yet other lokers on, couerd them selues
aside as ferre as possible is, wide frō the marke,
for feare of catching a clappe.

Those persones that shote or cast wide 202.
of the marke, or other wyse misse to hitte
it, are saied properly in greke ἁμαρτάνειν, to What persones shoote or cast all awry.
lese the shote or cast, or to shoote or cast

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awaie. But Diogenes touched plainlie, not those persons to misse to lese their shot or to hitte awaie, that were wide or short of their marke, but them that directed and levelled their cares & studies, toward sensuall pleasures, as toward their marke or butte.

Through sensualitee menne fall into the deepe pit of miserie and wretchednesse.

For, by soche pleasures, thei seeke and desire to haue perfecte beatitude, whereas by meanes of the same, thei fall or tumble doune, into the moste deepe pitte of miserie and wofulnesse.

203. Beeyng asked the question, whether death were an euill thyng: by what meanes possible should it bee euill, q. he, sens that we feele it not, at the verie houre whē it is come: And when it is awaie, it is euill or harme to no bodie. As long as a mayne hath perfecte sense and fealyng, he is alyue, so then death is not yet in place, that if the same be present, then sense and feelyng is awaie. And euill is it not, that is not felt.

Howe Diogenes argued death not to bee an euill thyng.

This maner of argumentation or reasoning certain writers ascribe to *Epicurus*. And in deede death it self is not euil, but the iourney or passage to death, is piteous and full of miserie. Of the same iourney if we stande in feare, all the whole life of man, what other thyng is it, but a passage or iourney toward death?

204. Thei tellen that Alexander the greate, standyng at the elbowe of Diogenes, demaunded of the same, whether he were in

any

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any drede or feare of him. Then saied the other again, why, what art thou, a good thing, or an euill thing? Alexander answered: a good thing. And who standeth in drede of a good thing (q̄ Diogenes?)

The answer of Diogenes to Alexander demanding whether he stode in drede of him.

He plainly conuinced that a king was not to be feared, except he would to all the worlde denotate himself to be an euill or a mischieuous persone. But if that wer a sufficient good argumēt, he might therby haue gathered & concluded that God were not to be feared.

Erudicion or learning, Diogenes by 205.
these wordes commended vnto all men, alleging that thesame vnto young folkes geueth sobrenesse, to aged persones comfort and solace, to the poore richesse, to rich men ornament or beautifying. For because that the tender youth, being of the owne propre inclinatiō ready to fall, it bridleth and restreigneth from all inordinate demeanure, the incōmodities or displeasures of a mans later daies it easeth with honeste pastimes and recreation, vnto poore folkes it is sure cottage to liue by (for they that are learned, be neuer destitute of necessaries.) And the substaunce of welthie persones, it doth gaily vernishe and adourne.

Howe Diogenes commended erudicion to all men.

The Greke vocable κόρη, doth indifferently betoken the balle of the eie, and a virgin or a maiden. And so it was, that one Didymo, (who was in great slaundre or infamie, and had in euery bodies mouth 206.

Of the seruaunte Didymo whose name in the dutt. saying of this Diogenes.

a very

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a very euill name of being a mutton monger) had in cure the iye of a certain young damisell. To this Didymon Diogenes saied, see that ye bruise not your cure. ☞ For that waye, the saiyng maye haue some grace in englishe, by reason that the worde, cure, may be taken in a double sense, like as *Diogenes* dalied with the ambiguitee of the Greke worde, κόρη.

207. Being aduertised and doen to wete by a certatain persone, that awayte was laid for him by those, whome he tooke for his frendes, to thintent that he might beware thereof and prouide for himselfe: why, what should a man doe (saied he) if in our conuersation we shall be all in one maner case & taking, both with our frendes, and with our foes: ☞ we vse to beware of our enemies: that they may not hurt vs, our frēdes we do nothing mistrust. That if we shall haue nede, to be as wel ware of the one as of the other, smal pleasure or comfort it is, to liue in the worlde.

It is smal pleasure to liue, if a man may not trust his frēds.

208. Being asked what was the principall best thing in this present life, he saied libertee. ☞ But that persone is not in very true libertee or fredome, who is vtterly subiect to vices: neither may he possibly be a man of perfecte fredom, that standeth in great nede of many sondrie thinges: and very many thinges wāteth the couetous persone, the ambicious persone, & whosoeuer is ioyned in delices or sensualitee.

The best thyng in this present life, is libertee saied Diogenes.

The couetous persone, the ambicious, or otherwise geuen to vice, can not be free.

In scholes

In scholehouses, there were comenly peinted of an auncient custome, the Muses, as presidentes and the ladie maistresses of studies. Entring therfore into a schole, when he sawe there many Muses, and very fewe scholars, he saied vnto the scholemaister: with the Goddes ye haue many scholars. ❧ Dalying with the phrase of greke speaking, indifferēt to be taken in a double sense, for the Grekes sayen: σὺν θεοῖς, with the Gods, for that that we saye in english Gods pleasure being so, or by the will and grace of God, or ✠ God before. or God saying amen. And sometimes ✠ prepositiō, σὺν, which signifieth a thing ioyned with an other cōpagnion, as in this maner of speaking, that here soloeth, with many persones I toke thy part. That is to say: I ✠ many persones mo besides me, toke thy part, or held on thy syde. 209.

σὺν. the position of Greke.

Whatsoeuer thing were not of it selfe vnhoneste, he affirmed not to be vnhoneste in open presence, or in the face of all the worlde neither. Whereupon he made a reason or argumēt in this maner ✠ forme. If to dyne be not a naughtie or euill thing, then to dyne abrode in the open streate is not euill neither, but to dyne is no pointe of naughtinesse, Ergo, to dyne in the mids of the streete is no euill thing neither. 210.

Whatsoeuer thing were not of it selfe euill, *Diogenes* affirmed not to be euill in the open streete neither.

Thus

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Thus ferre the Cynicall syllogisme might be reasonably borne withal, but who could abide him that after like forme of arguing would conclude, to ease ỳ body by going to stoole, or to make water, or one to compaigne with his wyfe, or a body to turne himself naked out of al his clothes, is no euill thing, *Ergo*, to doe the same in the open strete is no point of naughtinesse neither: Vertuous and well disposed persones loue honestee & shamefastnesse euerywhere.

Vertuous and well disposed persones loue honestee and shamefastnes in all places.

211. Ye auouched vse and exercitacion, as in outward actions concerning the bodie: right so, euen in the action of vertue and of the minde, to engendre both a certain celeritee or spedinesse of doing thinges, & also facilitee or easinesse to the same.

Of esen al thīgs maketh mastiers.

212. It was also a saiyng of his, that neither is there any lawe without a citee or bodye politike, nor any citee or bodye politike without a lawe.

Neither is ther any law without a citee, ne citee without a lawe.

213. Noblenesse of birth, or dignitee & other sembleable enhauncementes of fortune, Diogenes affirmed to be none other thing els but the clokes or couertes of mischief & vngratiousnesse. For richemen, whereas they be not one iote better then others, yet they doen amisse and perpetrate much vnhappynesse, with lesse restreint of correction or punishment, according to that, the saiyng of the Poete *Flaccus*, of a ryche persone:

Noblenesse of birth or dignitee with other high giftes of fortune *Diogenes* called the clokes of vngratiousnesse.

Et quicquid volet, hoc veluti virtute paratū

Spera

Speraduit magnæ laudi fore.
Whatsoeuer thing, shal stand with his will,
He hath assured trust and affiaunce
To turne to his laude, be it neuer so ill,
As a thing done by vertues gouernaunce.
And in deede the moste part of the galaunt ruffleers, euen at this present daye, thinke all that euer themselues doe, to be lawfully & well doen.
Great gentlemen thinke well that themselues doe.

Whyle he was bondeseruaunt with Xeniades, his frendes mer together in communication for to bie his fredome, and to rid him out of seruitude. No, not so, quod Diogenes, it is not to you knowen, that not the Lions are as bondeseruaūtes to those persones by whome they are kept vp, but rather the kepers as bondeseruauntes to attende vpon the Lions. ☞ For a Lyō where soeuer he is, continueth alwayes a Lyon.
And a Philosopher, is not by his condicion of seruitude any thing the lesse a Philosopher. 214.
Diogenes will not his frendes to redeme him out of seruitude.

When he was awaked out of his mortall slepe, that is to saye, the last that euer he had before his death, and the Phrygian demaunded, how it was with him: right well (quod he) for one brother embraceth the other. ☞ Alluding vnto the Poete Homere, who feigneth θάνατον, death and ὕπνον, slepe, to be brothers germaine. For that slepe is a certain Image and representacion of death. 215.
Homere feigneth death and slepe to be brothers germaine.

Being

216. Being asked, how he would be buried he bidde that his dead tarkesse should bee cast out in the fieldes without sepulture. Then said his frendes: what, to the foules of the aier, and to the wyld beastes? No by saint Marie, q̄ Diogenes again, not so in no wyse, but laie me a litle rottocke harde beside me, wherwith to beat theim away. The other eftsones replied, saiyng: Howe shal it be possible for thee to doe so? for thou shalt fele nothing. Why then (q̄ Diogenes) what harme shall the tering, mangleing, or dismēbring of the wylde beastes do vnto me, being voide of al sēse & feling?

Diogenes neglected all curiousnesse of sepulture.

217. When Ploto gaue a great laude and prayse to a certain persone for this pointe & behalf, that he was exceding gentle and courteous towardes al folkes: what laude or thanke is he worthy, saied Diogenes, that hauing been so many yeres a student continually occupied in philosophie, hath yet hitherto geuen no bodye a corrosif?

Ouermuch humanitee in a Philosophier Diogenes reproued.

The propre office of a Philosophier is to cure the vices of men.

Meaning to be the proper office of a philosophier, to cure the euill condicions or vices of mē, & to be vtterly impossible thesame to take effecte, but by the only meanes of feare and of griefe: feare of reproche, and greefe of the open shame and slaūdre present.

218. Thesame Diogenes, eiyng a certaine

feloe

seloe of a straunge countree, in the citee of Lacedæmon, curiously trimming and decking himselfe against the solemnitee of an high feastfull daie, said: What doest thou? is not euery daie without exception highe and holy to an honest man? ☞ He meaned all this vniuersall worlde to be a temple for God conuenient, in the whiche man being constitute and set, ought of his bounden dutie, to behaue him selfe and to liue perpetually after an honest sorte, as in the sight & face of the deitee, who presently beholdeth all things, and from whose eye nothing is or may be hidden. And to this matter he wrested the prouerbe, in whiche it is saied: that with the slouthfull and idle lubbers that loue not to do any werke, euery day is holidaye.

To a vertuous and wel disposed persone euery daye is high and holy.

All this vniuersall worlde is the temple of God present by God beholdeth all thinges.

With idle persones it is euer more holidaye.

219.

It was his commen saiyng vnto yong striepelinges being towardes mans state, Syrrha, go into ỳ houses of harlots, that thou maiest throughly se, what vile and filthy thinges, how derely they ar bought. ☞ To this matter alluded Terence, saiyng: all this geare to knowe, is helthy and safegarde vnto youth.

What goodnesse may be gotten by the consideracõ of harlots factõs

220.

Vnto the helth and safegarde of a mã, be said that it was nedefull to haue, either feithfull frendes, or els eagre enemies. In consideracion, that the one geuen a bodye gentle warning of his faulte, and the others doen openly reproue and checke.

Vnto the safegarde of mans life is nedefull to haue either feithful frends or els eagre enemies.

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So bothe parteis (in deede after contrarie sortes) but yet equally, doen to vs benefite and profite, while by thesame we learne our faultes. This saying doth *Laertius* appointe to *Antisthenes*, and *Plutarchus* to *Diogenes*.

221. Being asked by a certain persone, by what meanes a body might best be auenged of his enemie, he aunswered: if thou shalt from time to time approue and trie thyselfe a vertuous and an honest manne.

How one may best be auēged on his enemie.

This poinct whosoeuer doth accomplishe, both doth to himselfe moste high benefite, and in the best wyse possible vexeth and tormenteth his enemies. For if a mans ciuill willer beholdinge his ground well tilled and housbanded, is therewith greued at the very herte roote, howe shal it be with him, if he see thine owne selfe beautified, and adourned with the substanciall and vndoubted Iewels of excellent vertue?

222. When he came to visite Antisthenes liyng sicke in his bedde, he spake vnto the same in this maner. Hast thou any neede of a frende? Signifiyng, that men should in time of affliction, moste of all be bolde on their faithfull and trustie frendes, whiche may either helpe theim in very deede, or els by geuing good wordes of comfort, ease some portiō of their griefe and woe.

When should in affliction moste of all be bolde on their frēdes

223. Unto thesame Antisthenes, at another season (for because it had come to his eare, that thesame Antisthenes, for loue and desire that he had to liue, did take his sickenesse

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nesse, somewhat impatiently) he entreed with a woodknife by his side. And when Antisthenes bemoning himselfe, had saied vnto him: Alas, who will despetche & ridde me out of these my peines: Diogenes (the danger shewed forth) said: euen this same knife here. Naye q Antisthenes (replying again) I saied, out of my peines, not out of my life.

Death rid thee a body out of. Antisthenes wer loth to die.

224. Making a iourney vnto the citee of Corinthus, he entreed the schoole whiche ℣ Dionysius being expulsed and driuen out of his kingdome, had there set vp. And heard his boyes saye their lessons veray naughtly. Dionysius in the meane while coming in, because he thought verely that Diogenes had come to comfort him, saied: It is gently doen of you Diogenes, to come and see me. And loe, seeche is the multabilitee and chaunge of fortune. Yea, q Diogenes again, but I meruaill, that thou art suffreed still to liue, that diddest perpetrate so much mischief in the time of thy reigne. And I see, that thou art in al behalfes, euē as lewd a scholemaister now, as thou wer an euill king afore.

What Diogenes entering into Dionysius schoole said vnto him. Dionysius was lewde a scholemaister, as he had ben a king afore.

℣ These reigned in Sicilie: Dionysius the father, and next after him Dionysius the sonne, who for his moste horrible tyrannie was expulsed out of his kyngdome, and afterwarde restored again, but at last,

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by finall extermination banished for euer. And being expulsed from *Syracuse*, he went to *Corinthus*, and there after that he had a certain space liued a bare life, at length for very extreme nede, he was driuen to excogitate some waye and meanes whereby to get his liuing. Wherupō he sette vp a schoole and teaching of children, and so continued vntill his dyng daye.

225. Another of the saiynges of thesame Diogenes was this: Emong ỹ other sortes of men, to suche as liue in welthe and prosperitee, life is sweete, and death hatefull: & contrarie wyse, to soche as are with calamitee and missortune oppressed, life is greuous, and death to be wished for: but vnto tyrannes both life and death are peinfull and coumbrous. ☞ For like as they liuen more vnpleasauntely, then those persones who doen euery daye with all their heartes wyshe to die, euen so doen they none otherwyse stande in continual dred and feare of death, then if they ledden the moste sweete and pleasaunt life in all the worlde.

Vnto Tyrans both the lyfe and death are coumbreous.

226. To a certain persone that shewed him a diall: In feith, qᵗ he: A gaye instrument, to saue vs from being deceiued of our supper. ☞ Meaning the arte of Geometrie, with all other the sciencies * Mathematicall, to bee to very litle vse or purpose.

Diogenes disalowed Geometrie with the other sciences Mathematical.

The artes or sciẽces Mathematicall, are, Geometrie, Musike, arithmetik and Astrologie.

227. To another seloe making great baute of his cunning in musike and in playinge on instrumentes, he made aunswere with these two greke verses:

γνῶ-

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γνώμαις γὰρ ἀνδρῶν εὖ πράσσουσι πόλεις,
Εὖ δ' οἶκος ὁ λαμπρὸς, καὶ τερπνὸς μακρόν.

By the prudent auise, of men verely
The states of cities are well preserued
With the glye of carolles, and mynstrelsie,
Priuate houshold is not wel mainteined.

When Speusippus being impotent by 228.
reason of shaking with ỳ palsey, was carried in a wagen toward the schoole called * Academia, and to Diogenes meting him on the waye by chaunce, had said, χαῖρες, well art thou: So art not thou (ỳ Diogenes again) that wheras thou art in sochtaking, canst fynde in thine herte to liue.

Thing to be a point of a true & right philosophier, of his own minde to preuente the tyme of death, after that he seeth he no longer able to stire about and to helpe himself, as other menne did in this pretet life. And that thing † *Speusippus* did afterward in deede.

* *Academia* was a place full of groues, one mile from the citee of *Athenes*. And it was called *Academia* of one *Academus* a noble man that had there habitacion. In the same groue was a maruelous place in which *Plato* was borne, & in the same afterward taught philosophie, of whome for that cause the whole sophistry of his sect hath euer hetherto named *Academici*.

† *Speusippus* was a philosophier of *Plato* his secte, brought vp vnder him, and in teaching his schole succeded him, and continued viii. yeres maister of that scole. He was *Platoes* sisters doughters sonne. At length he killed him selfe for paine and sorow being a very aged man, albeit *Plutarchus* & some others write that he died of the continually growing out of his flesh as *Scylla* and *Herode* did.

When he sawe a litle boye vnmaner- 229.
p. iij. ly be-

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ly behauing himself, he gaue the creansier or tutour, that had the charge of bringing vp the same childe, a good rap with his staf, saiyng: why doest ỹ thus teach thy pupill: ☞ Signifiyng, that it is principally to be imputed vnto the breakers and instructours of tendre childhood at the beginning, if youth proue well mancred, or otherwise. The reporters of the tale ar *Aphthonius* and *Priscian*.

It is to be imputed vnto the bringers vp, if youth proue ill mancred or otherwyse.

230. To a certain persone obiecting pouertee vnto him in reproche, wher as himself was a felow ful of naughtinesse & mischief, he saied: I neuer yet sawe any man put to open punishement for his pouertee, but for knauery many one.

Howe *Diogenes* answered a flagicious felow, obiecting pouertie vntohim in reproche.

231. To pouertee he gaue a prety name, calling it, ἀρετὴν αὐτοδίδακτον, a vertue ỹ is learned by it self without a teacher. ☞ Riche folkes haue nede of many rewles. preceptes, and lessons, that is to wete, to liue a frugall or sobre life, to exercise their bodies with labours, not to set their delite or felicitee in pompeous or stately apparelling and deckyng of the body, & others mo out of nõbre, all which thinges pouertee teacheth hir owne self without any other scholemaister.

Pouertee a vertue lerned without a teacher.

Riche folkes haue nede of many lessons to doe well.

¶ Next after these three Philosophiers, but the same in this kynde, most excelling, we shall adde like nombre of kynges & no mo, whiche for their sayynges with ciuilitee and good facion replenyshed, haue a name of honour aboue all other kinges. That we may not with to many thinges pestre & cloy ỹ Reader.

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¶ The saiynges of Philippus kyng of Macedonie.

Of al the kinges, that emog the Grekes in auncient time haue reigned, in my sentence and mynde hath not ben one, whome we maye with *Philippus* king of the *Macedonians*, and father of *Alexander* the great, worthely compare, either in dexteritee and good conueighaunce of witte, or elis in disporte of saiynges consisting within ỹ boundes of honestee and good maner.

Philippus king of the *Macedonians*, & father of *Alexander* the great, first conquered *Athenes* and brought Greece vnder subiectiõ, a man of all wytte & manhode muche practised, for his great humanitee, curteste & moste princely gentilnesse.

This Philippus vsed many a time and oft to say, that him thought the Athenians to be much happie, who could euery yeare finde the full nombre of tenne sondry persones, whom to create their Capitains for battaill: where he for his parte in many yeres had founde one sole Capitaine for warfare onely, that is to wete, Parmenio. ¶ Signifiyng to be a thing litle to the benefite of a commen weale, euery other whyle to chaunge the Capitaines, but to be muche better, when ye haue ones found a fitte or mete man for the purpose and trustie withall, in no wyse to chaunge the same for a newe. Further and besides that, to make no force how many Capitaines ther be in nombre, but howe apt and mete for conueighyng a battaill, and for warre keping.

Parmenio the onely capitain of Philippus his warres. Often to chaunge Capitaines to be vnprofitable to a common weale. It forceth not how many Capitains there be, but how meete for keping warre.

When tidinges was brought vnto him, that many sondry thinges had in one daie happely and prosperously fortuned on

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his side, and for his behouf (for at one and thesame tyme Tethrippo had gotten the price and chief maistrie at Olympia, and Parmenio had in battaill discoumfected or vanquished the Dardanians, and his quene Olympias had been brought a bedde of a sonne) lifting vp his hãdes on high to heauen, he cried with a loude voice, and saied: and thou lady fortune, for so many and the same so greate good chaunces, door me no more but some light & small shrewd turne again, at an other season. ❧ This man beyng of passyng high prudence, & moste profounde experiẽce or knowlege in the course of the world, did not insolently skippe and leape, or shewe tokens of ioyfull gladnesse for his well spedyng, or for the successe of thynges, but rather did suspect and mistrust the cockeryng of fortune, whose nature he knewe to bee, that to whom she werketh vtter confusion and exterminion, thesame persones she doeth firste laugh vpon, and flatre with some vnquoũ prosperitee of thinges. To this matter apperteineth, that *Plinius* reporteth of **Polycrates* the tyranne of the *Samians*.

The praier of Philippus when he had sondrie good chaunces fell in one daie.

The cockering of fortune is to be suspected & mistrusted.

**Valerius Maximus*, and the other Historiographiers writen, that *Polycrates* the Tyranne of the *Samians*, had lived many yeres, in soche incomparable prosperitee, that in all his affaires either publique or priuate, neuer any thing wẽt against him, nor any mischaunce fell vnto him, in so moche that being, as ye would saie (wearie of soche continuall successe of thinges, euen in despite of good fortune, (to the ende that it might not bee saied of him, that he neuer had in all his life any losse, or mischaunce,) as he rowed on the sea for his pleasure and solace, he willingly and of purpose cast away into the sea a golde ring with a precious stone in it, of valour vneth estimable. And yet in soch wyse did fortune flatre him, that within a daie after, his cooke founde thesame ring in the bealy of a fyshe,

which

whiche he gathered to helpe for his Ladies dinner, and restored to the same his own ring again, yet this notwithstanding, in his later dayes Polycrate changed his copie, and *Polycrates* taken prysoner by *Orontes* the high Capitain or lieutenaunt of *Darius* king of the *Persians*, was after moste peinfull and moste greuous tormentes, hanged vp on a tree vpon the top of an high hill. The wordes of *Plinius*, whiche *Erasmus* here speaketh of, stande in the firste chappter of the. 37. volume of his naturall hystorie, in maner and forme as followeth. Of this originall began auoyding and disgrutes in precious stones amongest in processe and hoysted to so high loue, desire, curiosite and fansie of men, that vnto *Polycrates* of *Samos* the vigorous tyrannt of all the Iles and sea costes of the countree in the yeare of his tyrannie iolle & damage of one precious stone, seemed a sufficient and large emendes for his felicitee and prosperous fortune, in the felicitee euen himselfe vsed to detestinges plainly confesse and graunted, that nothe desyres to hee more greate, if he might beeuen to the rolling and mutabilitee of fortune, and touch touch like, tuyche her as wel again: so that he plainly thought himselfe to be largely counselled and bought out of the enuie of the same continuall prosperitee, if he had had no more but this one sole greefe as hereto fore, to hyder him by the stomake. Being therefore clene ouerset with continuall ioye and gladnesse, he rowed in a bottell for his pleasure, a great way into the channell of the streme, and wilfully cast one of his ringes into the sea. But a fishe of exceeding bignes, (euen by destinny appointed to bee a present for a king) euen purposely to shewe a myracle, with a great snappe vp the same in stede of a swyng, and vp the handes of fortune downe bringing him an euill turne, restored it again into the kechin of the same whereof he came.

After that he had subdued all the Greekes, when certain persones moued him & lowde haue had him to kepe ȳ cities with garisons, that they might not forsake him, or fall from him againe, he saied, I haue more will and desire long time to be called good and easie or gentle to all wayes withal, then for a feine dayes and no longer, to be called soueraine. Meaning a reigne or empier, that ouer with benefites and with gentle loue holden, to be for euer perpetuall, by power

A reigne or empier with benefites and gentle loue holden, is perpetuall.

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and dred onely, to be of no long continuaunce.

4. A certain buisie open mouthed felow was a daily and a commen speaker of railing wordes against Philippus. And so it was that his frendes aduised him, the same felow to exile and banishe the countree. But he saied, that he would in no wise do it, and to them greatly meruailing why he saied: lest that he wandring and rouing about from place to place shall report euill of me emong mo persones. ☞ That he did not hange the railer vpō the galoes, was either a point of clemēcie and mercifulnesse that he forgaue him, or els of magnanimitee and princely courage that he contemned him: that he would in no wyse driue him out of the countree, came of prudence. For the felow beyng in straunge places should haue ben able to do to him ỹ more vilanie.

Philippus cōtemned a felow that vsed daily to speake rayling wordes against him.

5. Smicythus complained to the king vpō Nicanor that he still without ende spake euill of the king. And when the frendes of Philippus aduised him, that he should cōmaunde the felow to be set, and so to punish him, Philippus aunswered in this maner: Nicanor is not the worste of all the Macedonians. It is therfore our parte to see lest we do not our duetie, but be slacke in some thing that we should doe hereupon, after that he had knowledge the same Nicanor

The clemencie and moderatiō of Philippus.

to be

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to be greuously oppressed with pouertee, & yet to be neglected and nothing looked on by the king, he commaunded some gift or reward to be geuen to him. This doone, when Sylla thus setting enhorned y king, that Nicanor did in al companignies with out ende reporte muche prayse and good hesse of him. Now thē, ye se (q Philippus) that it lieth in our selues, to haue a good report, or euill. As touching this preceding thing it is, how ye vnder those persones are from the nature of this prince, which neuer thinken theim selues to be prayse enough, whereas they do nothing worthie laude or praise, neither doe they rule with honestee & iustice or clemencie & hartie good will of men, but haue more appetite & fantie to be dreded, then to be loued. And whereas they wold rather haue perpetuall thinges to be detested and that in the open face of al the worlde, yet fare wel his life for an halfpeny that presumeth or dareth so hardie in his hedde, as ones to open his lippes against them.

It lieth in our selues, to be wel or euil spoken of.

He saied, that as those, who in ordring or administring the common weale of the Atheniens were the chiefe ring leders he was much bound to ough most hertie thākes, for that by reason of their reprocheful railyng at him, they caused him as well in dyng his tongue, as also in his maners, and behauour to proue moche the more ho-

6.

Philippus ought most hartie thankes to the rebukers of the Atheniens, for their railing at him.

nest

nest man, while I endeuour my self, & he, aswell by my wordes, as by my doynges, to make & proue them liers. ¶ O the right philosophicall harte of this prince, who had the waie, cuē of his enemies, also to take vtilitee and profite, neither (as the common sorte of men are wont) to this sole thyng to haue an eye how to do scathe, & to werke some mischief, to suche as railled on hym, but that hymself might be emended & made iesse euil, being wel admonished & put in remēbraūce of himself, by their slaūderous reporting

The right philosophical hert of *Philippus*.

Howe to take vtilitee & profite of a mans enemie.

7. When he had frely perdoned and let go at their libertie the Atheniēs, as many as euer had been taken prisoners in battaill at Cheronæa, and thei, not thinkyng that to be enough, required also to haue restitucion of their apparell, & all their baggage, and did for thesame entre accions of detinue, and cōmense suite against the Macedoniens, Philippus laughed, saiyng: what? Doeth it not appere, the Atheniēs to deme and iudge, that thei haue been ouercomed by vs, at the hucklebones? ¶ So mildely did he beyng the conquerour, take the vnthankefulnesse of persones by hym conquered & subdued who did not onely, not render thankes ne saie remercies, for that thei had been let bothe safe and sounde, and also without any penie of raunsome paiyng to escape, but also with naughtie lāguage sued the *Macedonians*, and laied to their charges, because thesame did not also restore vnto thē, bothe their apparell, and also all their other ragges and baggage

Of *Cheronea* it is aforesaide & at this *Cheronea* did *Philippus* cōquere and subdue al Grece.

The ciuilitee of *Philippus*.

The ingratitude of the *Athenians* towardes *Philippus*.

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baggage. As though then knewe not of what na-
ture the Lawe of armes was, and as though, to
trie this matter with dint of Iwearde, were no-
thyng els, but to trie it at the *huckle bones, whi-
che is a game for boies and children. *Ἀστράγαλος is in Latin, talus, and it is the little square huckle bone, in the ancle place of the hin-
der legge in all beastes, saving man, and for the beastes as have fingers as for example, Apes and Monkeis, except also beastes that have the
hoofe of the foote not cloven, but whole, With these huckle bones they
had a game in olde time, as children have at this daye also, which
game was in this maner. If the caster chaunced to cast that syde up-
warde, whiche is plaine, it was called, *Canis* or *Canicula*, and it stoode
in stede of blanke or of an ace, and that was the lest and worste that
might be cast, & the caster should thereby winne no part of the stakes,
but was of force constrayned in the wave of repete to laye downe to
the stake one peece of coyne, or one point, or one counter, or one what-
soever thinges were plaied for, and to take up none at all. The contra-
rye to this (whiche was the highest cast) was called *Venus* or *Chius*, and
that was couche, the best that might be cast. For it stoode for a face, by
whiche casting, the caster should winne and take up from the stakes, fyve
pieces of coyne, or fyve poyntes, or fyve counters, &c. and besides that, all
the repetes by reason of *Venus* found slepyng. The other two sydes of
the huckle bone were called the one *Chius*, by whiche the caster woonne &
toke up three, and the other *Senio*, by whiche the caster gotte & toke up
fower. In the huckle bones there was no deuce, nor cinque. This was
the common game, but there were other games, as there ben varietee of
games in dicepleying, whiche dice they called, *Tesseras*, of their squa-
renesse. Albeit *Talus* be sometimes used for *Tesseras*, and taken to signi-
fie dicepleying. Item *Talus* also it may betaken.

When the kinell bone of his thyghe, &
his cheek bone had been brooken in bat-
taile, & the Surgeon that had him in cure,
was from daye to daye ever craving this
and that, he saied: Take ewen until thou
wilt take hee, for thou hast the keie thy self.
By Whyche worde that might be in dou-
ble sense taken. For the Greke voyce κλεὶς, sig-
nifieth both a keye, soche as a cupboorde, or a doore
is ope-

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is opened withall, and also the canell bone, or chestbone, that knitteth together a mans shoulder with the breste. And what thing could there be of more ciuilitee, then this the herte of Philippus. who had a pleasure to vse iesting wordes and to be mery, both in his dolorous greef, and also towardes his couetous Surgeon, neither to be for his moste peinfull smarte any thinge the more wayward or testie, nor with the importunitee of the incessaunt crauer any thing displeased or offended.

The ciuilitee of Philippus.

9. There were two brethren, of whome the ones name was in Greke, Amphoteros, whiche vocable souneth in englishe, both: the name of ỹ other Hecateros which by interpretacion sooneth in englishe, the one and the other. Philippus therfore espying and marking the saied Hecateros to be a prudent feloe, and a fitte man to haue doinges in thinges, & contrariwyse Amphoteros to be, a loutysche persone vnmete to haue doings, and a very beast: clene turned, and couutreframed their names, affirming, that Hecateros was Amphoteros, and Amphoteros, was to be named Vdeteros, whiche souneth in englisch neither of bothe. ❧ Signifiyng the one of the brethren, that is to wete, *Hecateros*, in himselfe to compryse the vertues and good qualitees of both twain, and the other brother to haue in him not so muche as one good point or propertee. Therfore the name of him, that was called *Amphoteros*, he chaun-

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hoch moued to the contrarie that he should bee named Perses, in token that he was to the respect of his qualitees not to be estemed worthy a blacke point to a good boy.

10. Wo certain persones greuing him cōtinually, y he should reule with the Athenians and hande them after a more sharpe and rigorous sorte than he did, he auūcoured y they did against all reason in that they aduised him, both to doing & suffring all things onely for a vaine glorie and pompe of mind to call alwaye the liuinge & the dead vnto his glorie and renowme, which he studied and laboured to achiue. Considering that he ought and must about not how to destroye the citee of Athenes, but how to appoint and to commend his vertues or good qualitees, vnto that right famous citee, bringing and he goinge from vs realme of the great aboundance and multitude of many excellent high clerkes and men of learning in the same citee remaunte.

10 Philippus called the citee of Athenes, y stage of his glorie & renowme, that is to saie, the place in which all the worlde might beene & behold his glorie.

Athenes in the time of Philippus flourished with the aboundance of many excellent highe clerkes.

11. Two felowes being like flagicious, and neither barell better herring, accused either other, the kyng Philippus in his owne persone sitting in iudgement vpon theim. The cause all heard, he gaue sentence and iudgement, that the one shoulde with all spede and celeritee auoide or flee the royalme or countree of Macedonia, and the other shoulde pursue after him. Thus

11. The iudgement of Philippus vpon two flagicious felowes accusing either other before him.

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Philippus acquited neither of theim bothe, but condemned both the one and the other with banishmente.

12. When he addressed to pitch his tentes in a faire goodly ground and was put in remẽbraunce, that there was in that place no fæding for the horses and other catals, he saied: what maner of life is this that we haue, if we must of force so liue, as may be for the commoditee of asses?

The miserable condicion of warfare.

13. When he had prefired and appointed to take a certain castle and fortresse being very strong and well fensed, and his spies had brought word again, to be a thing out of perauentures hard to doe, yea and (the south to say) vtterly vnpossible: he demaũded whether it wer of soche hardnesse and difficultee, that it were not possible for an asse being heauie loden with gold to haue accesse and entraunce or passage vnto it.

There is nothing but that with golde it may be ouercomed & won.

Signifyng, that there is nothing so strongly fensed, but that it may with golde be wonne. Which very selfsame thing the Poetes haue signified by the fable of * *Danae* by *Iupiter* defloured, but not vntil thesame God *Iupiter* had first transformed himself into gold, wherof the poet *Horatius* speaketh in this maner.

Aurum permedios ire satellites, et perrumpere amat castra potentius ferro.
Golde hath a fansie, and great delite,

Through

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through harnessed men, passage to ieperde,
And to make waye through tentes of nught
More forceably, then deynte of sweorde.

Abas the xii. king of the *Argiues*, had a sonne called *Acrisius*, which *Acrisius* succeded his father in the kingdome of the saied *Argiues*, and had onely one doughter called *Danae*, a goodly and a passing beautifull ladie. And so it was, that *Acrisius* had receaued geuen to him, by an oracle, or voice sowning from heauen, that he should be slaine of his doughters sonne. Wherfore he enclosed and shut vp the saied *Danae* his doughter in a very strong wute, and there kept hir, to thentet that she might neuer haue sonne, At length *Iupiter* in forme of a shoure of rayning droppes of golde gotte *Danae* with childe. So by *Iupiter* she had a sonne called *Perseus*. Whereby thing being come to light, and being knowen, hir father set both hir & hir infant childe enclosed in a trough or trowble of wood in the wilde sea. So was she carried by auenture on the sea, vntill she arriued in *Italie*, and there *Pilumnus* the king, and graundfather of *Turnus*, toke hir to wyfe. And afterward *Perseus* being ones come to mans stature killed *Medusa*, and deliuered *Andromeda*. And at last returning to *Argos*, he slew his graundfather *Acrisius* (according to the prophecie) and reigned in his stede.

When those persones that were at Athenes found themselfes greued, and toke highly or sumthyly, that certain of ỹ traine of Philippus called theim traitours, Philippus aunswered, that the Macedonians were seloes of no fine wytte in their termes but altogether grosse, clubbishe, and rusticall, as the whiche had not the witte to call a spade by any other name then a spade. 14.

The Macedonians were plaine seloes in calling eche thing by his right name.

Alluding to that the common vsed prouerbe of the Grekes, calling figgues, figgues: and a bote a bote. As for his meaning was, that they were traitours in very deede. And the fair fatte truthe, that the vplandishe, or homely and playn clubbers of the countree dooen vse, namely eche thing by the right names.

Τὰ σῦκα σῦκα, καὶ τὸν σκάφην σκάφην λέγωμεν.

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15. It was his guyse to, aduertise his sonne Alexander after a courteous and familiar gentle sort to vse himselfe and to liue with the Macedonians, and through beneuolence & hertie loue in the meane time purchaced abrode emong the comminaltie, to gather vnto him mighte and puissaunce, whyle during the time of an other mans reigne it lay in him without any his harm or hinderaunce to shewe humanitee and gentleneesse. Like a prudent and an expert man right well perceiuing and vnderstanding, like as an empier by no earthly thyng better or more fermely to be establyshed, then by the hertie loue and good will of the subiectes towardes their prince, euen so, to be a thing of moste highe difficultee & hardneesse for any persone that hath ones taken vpon him the office of a king, & hath nowe alreadie in hande the gouernaunce and ordring of a royalme or empier, towardes all parties without exception, to shewe gentleneesse and fauour, not onely because the office and power of a king, lieth in the open waye to be enuied, but also for that a commen weale may not possibly be preserued and kept in perfect good state, onlesse haynous transgressions be restreigned and suppressed by due punishement and correction. For kynges must so ferre extende humanitee and fauour towardes their subiectes, as they maye in the meane time accordingly vpholde and maintein their autoritee and estate royall. For goodneesse & fauour, without ende or measure shewed is many a time and oft the mother of contempte.

A good lesson to all younge princes.

A king maye not to all persones without exception shewe fauour.

Haynous trāsgressions must of necessitee be suppressed by due correction & punishement.

Kinges must so ferre extend fauour, that they may in y meane time not empeche their autoritee and estate royall.

The

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The same Alexander, he auised and counsailed, that he should winne and make frendes vnto him, all suche persones both honest and vnhonest, good and badde, as beare any rule, stroke or autozitie, in the comyten weale, and that the good men he should vse, and the euil persones he should abuse, that is to saie, applie to some good vse, that of theimselues they are not apte nor inclined vnto. 16.

Kynges must vse honest persones, & abuse the vnhonest.

¶ The chiefe and highest feacte of kinges is to reiecte no persone, but rather to applie the labour and seruice of all men, to the publique profite and profite. By almightie God being the only Monarche and prince of the whole vniuersall world abuseth the euil spirites, and the weeked men, to the profite of the churche, so, princes of high wisdome and policie haue the feacte to make instrumentes as well of the honest persones as of the vnhonest, not that theimselues been workers of any euill thing, by the helpe of the euil persones, but that by the euil, they doe punishe the euil. Nerethelesse, many princes there be, which contrarie to the right cause, doen abuse the good men and vse the euil.

The chiefe feacte of kinges, is to reiecte no persone, but to make all persones profitable to the comen weale.

Wise princes haue the feacte to make profitable instrumentes, aswell of the euil persones, as of the good.

In executing matters of cruell tyranny, thei associate and ioyne vnto theim suche persones as for the opinion of theimselfe are famous & of great name, to thentent that the people should esteme all thing that they doe, to be good and godly.

The same Philippus when he laye for hostage and pledge in the citee of Thebus, soiourned and was lodged in the house of 17.

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one Philo a Thebane, and besides his high entretainment in that behalf, he receiued at the handes of the same Philo many high beneficiall pleasures. And when the saied Philo would in no wise take any reward or gifte of Philippus again. Naye, (q Philippus) robbe me not nowe (by leauing me behind hande in bountifulnesse,) of that laude and prayse whiche hetherto I haue euer had, that, yet vnto this present daye no man hath passed me, or gon beyond me in doing mutuall pleasures & benefites.

Never manded any thing for Philippus but & Philippus did as much for him again.

Oh an hert and stomake worthy a crowne emperial. He demed it a more high and holy thing to haue the euerhand in doing deedes of bountie then in the prerogatife of power.

18. When a great many hauing been taken prisoners in warre, wer in selling, Philippus sate at the portesale, his garmēt or robe short tucked vp about him, muche vncomely. And so it was, that one of the captiues that was to be solde, cried with loude voice: Be good and gracious lorde vnto me O Philippus, and graunt me pardon, for I am your frende, and my father was an olde frende of yours. And Philippus demaunding in this maner, howe so good feloe, and by what meanes is this frend-

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frendshyp betwene vs two come abaut. If I may approche nerer to your grace & the partie, I shall shewe you. And being herevpon licenced & bidden so to doe, as though he should haue told him some secret matter in his eare, the seloe saide: Sir, let doloun your cape a litle more about you, for after this cutted facion as it sheweth nowe, ye sitte wondrous euilfauouredly and vnsemely for a king. Immediatly saied Philippus, let this seloe depart free. For I knowe not till nowe, that he was to me in verye deede a welwiller, and a frende. Philippus being a great king, he was nothing greued ne displesed, neither with the coulourable pretense, nor with the fault findinding or admonicion of a seloe that was to him a straunger of none acquaintaunce: but did all vnder one, both with mutual simulation on his partie couer and keepe secrete the colorable doyng of the saied seloe, and also recompense that very slender pointe of kyndnesse with the great and highe rewarde of free charter and dimission, whom he shoode to be solde as a bondeman.

philippus being a great kyng was nothing displeased to haue fault found at him.

The benifice of Philippus.

19. Being on a time, by an especial frend of olde acquaintaunce, desired to a supper in going thitherward, he tooke with him to be his geastes a great many that he hapely mette on the waye as he went. But when he perceiued the partie, whiche re-

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ceiued him into his house, to be sore dismaied, for that the purueiaūce that he had made, was nothinge nere enough for so great a compaignie, he sent a ladde afore hand about to euery of his frendes then present, and bid theim to keepe a corner of their stomakes for the tartes, wafrie, and iounkettes, that wer to be serued and to com in after ỹ meat. Thei being brought in full beleef therof, while they gaped for tarte and other like confections, fed litle or nothing on the other cates, so came it to passe, that the supper was sufficiēt to serue all the cōpanie. With this pleasaunt mery toye, he both made his frendes beleue the meone to be made of a grene chese, and also foūde a waye to saue the honestee of him that made the supper.

20. Hipparchus of Euboia being deceassed, Philippus by manifest tokēs declared how heauily he toke his death. Wherevpon, to a certain persone being desirous to mitigate and allwage his doloure, and alleging in this maner: Well, he is at a conuenient age and time departed, being nolwe already wel striken in yeares, yea (q Philippus) for his owne parte in deede, he is at a conuenient age departed, but to me ward, long afore his daye. For death hath by yea

Why Philippus so greuously & so heauily toke the death of Hipparchus an Euboian.

The liberall herte of Philippus.

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by preuencio taken him away before that he hath receiued at my hande any benefite worthie and meete for the frendshyp that was betwene him and me. ❧ It is a very rare thing in Princes to keele the mocions and pangues of the grates, but many noble men vsen their frendes none other wyse, but euen as they doen their horses. As long as they be able to doe theim seruice they set by theim and keepe theim whan they be past occupiyng and doing any more seruice, they ridde and dispetche their handes of thesame, and shift theim away. Yea and rather spoyle theim of that they haue, then doe theim good or helpe theim with condigne benefites or preferrement.

Whis he had secret knowlege brought vnto him that Alexander his sonne found himselfe greued, for that his father was a getter of children by sondrie weomen he gaue vnto Alexander an exhortation, in this maner. Well then, sens it is so that thou hast mo feloes beside thyselfe to stand in election for to haue this empier and to weare the crowne after my deceasse, so applie thyselfe ỹ thou maiest at length proue an honest or vertuous and a well disposed man, that thou maiest appeare to haue achiued the croune not by me, but by thyne owneselfe. ❧ This man with right princely wisdome and experience endewed, did not with swete wordes put his sonne in any comforte, but

21. The exhortacio of Philippe to his sonne Alexander.

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put thesame ferther in feare, to the ende that he might the more pricke him forthward vnto vertue, geuing notice and intimacion that ther was none other waye for him to conceiue any hope to be king after him, except he shewed himself a mā worthy to succede in the crowne, neither to be of so great momēt to attein & get an empier, as worthily to haue deserued to be a kyng of a royalme.

It is not of so great moment, to haue an empier, as to bee worthy to be a kyng.

22. *How we Philippus exhorted his sonne Alexander to the studie of Philosophie.*

He exhorted thesame Alexander that he should geue good eare and attend well to Aristotle, to whome he had been committed to be broken and brought vp, and that he should diligently applye himself to the studie of philosophie, lest that thou doe cōmitte and perpetrate (q he) many things, whiche thinges in time past to haue doen, it doth nowe repent me. ❧ Right wel perceiued this excellēt wyse prince that no man beyng vntraded in philosophie, is an apt and mete persone to be a king. Neither was he ashamed to confesse that he had through errour doen amysse in many thinges, by reason that he had not euen from his tendre babeship ben nousled in the preceptes of philosophie. For those persones, who by their own mere practise assayng & experimētes, doe learne to ordre & gouerne a royalme and to execute the office of a king, although they haue euen from their mothers wombe, been of neuer so excellent high witte, yet both ouerlate, & also to the great scathe and impechement of the commen weal, after long processe of yeres they grow to be good kynges. But * who cometh to the administration of a roialme, armed aforehand with the holsome preceptes and rules of philosophie, if

A learned kyng an vnestimable treasure.

** Who cometh to the office of a kyng armed aforehand*

there

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there be in him a mynde and herte with no spice of corruption entangled, it shall vneth lye in his power to swerue from the perfect right trade of honestie and vertue. Where den then now, which saith & roze, that learning, and the skoute of philosophie is vtterly nothing auailable to the gouernaunce and administration of a cõmen weale?

He had created and autorised one of the frendes of Antipater to be of the nomber of the iudges. But afterward, whē it was came to his knowlege that the partie vsed to dye his beard and his heare, he deposed the same again and discharged him of that office, alleging that who in the heare of his head was not faithfull and vpright, the same in publique doinges semed full eiuil worthy to be put in trust. ☞ He vsed deceipt, & falshod in dying his heare, whereby was no great auauntage ne gaine to be gotten, muche more was it like that he would vse deceipte and falshod in publique affaires, where guile doeth oft a time auauntage to a man a good pot of wine. And this ought to bee the chief care of hynges, that they put in autoritee persones vpright and void of all corruption to be head officers in hearing and iudging of causes. And howe may that possibly be, where the offices of sitting in iudgement be sold for money, and that persone appointed and made iudge, not that passeth others in honestee and goodnesse, but that cometh first to enoiucte or greace the hādes, of him that geueth the office, or proffeth most mony for it? But with Philippus, no not the autoritee of his dere beloued frend

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Of Antipa
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ued frend *Antipater* might weighe and do so much, but that he deposed the suspected persone from the benche and ozdre of the iudges.

24. Sitting in iustice on the benche he had before him, to geue sentence & iudgement vpon, the cause of one Machætes, but he was so heauie of slepe that he coulde in no wyse holde vp his yes, ne geue his mynd, as he should haue doen, to the equitee of ỹ lawe. Whereupon he gaue sentence and iudgement against Machætes. And when thesame criyng with a loude voice, he said that he appealed from thesame sentence, ỹ king being angrie, saied again, to whome doest ỹ appeale? for ỹ wozde of appealing, ỹ (which is euermoze from the inferiour iudge & power to an hyther) vnto kinges very odious. Then (q Machætes) euen to your owne self sir king, doe I appeale, if your grace will awake, and with moze earnest and tendze attencion of mynde, heare my cause. Immediatly here vpon, the king arose & stood him vp. And when he had better weighed the matter with himself, and well perceiued, that the said Machætes had had wrõg in deede the sentence of iudgement ones geuen and already pronounced, he would not reuoke ne breake, but the summe of money,

The equitee of the law is that the lawers call ten the Epicai, which they take for the moderacion of all riguer rete and rigour of the law, wherẽ iustice & law is ministred with fauour.

How Philippus bled one Machaeres by his sentence wrõgfully condemned.

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money, in whiche Machætes had ben cast and condemned, himselfe paied out of his owne purse euery ferthing. ❧ Loe, in one facte, how many sondrie arguments and tokens of princely vertue. He continued not to be angry with the feloe both appealing from his sentence, and also openly in the face of the courte laying sleppnes to his charge: but leasurly with better diligence he cõsidered the matter in his owne mind, being now clere voyde of all wrath and indignacion. Be this a point of ciuilitie and of princely moderacion, but that nowe ensueth, was a point of high prudence and wisedome, that by a wittie and politique deuise, the partie cõdemned, he did in soche wyse deliuer and despetche of all losse & damage, that yet neuertheiesse he did not stayne ne put to lacke or rebuke his royall autoritee in geuing sentence of iudgement; the penaltee and fyne that *Machætes* was cast in, he priuately satisfied and paied as if hym selfe had ben therein cõdemned.

The frendes of Philippus fuming and taking high indignatiõ, for that the Peloponnesians did with hilling mocke and skorne him at the games of Olimpia, especially hauing receiued many benefites at the kinges hande, and with that tale pricking and stiring Philippus to auenge him selfe on theim: why q he, howe will the matter then go if we dos vnto theim any euill? ❧ Graciously and with wondrous ciuilitee turned he the argumẽt of his frendes to the contra-

25. *The Peloponnesians* liue the inhabitaūtes of *Peloponesus* whiche was a regiõ of Grece in olde time called *Achaia* and now *Morea*, lying betwen two seas, the one called *Ionium*, and the other *Aegeum* and with the same seas so enclosed, that it is

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I manner a very
Alle. It was na
med of *Pelops*,
the sonne of
Tantalus kyng
of the *Phrygias*.
And *Pelops* was
husband to *Hip*
podamia the
doughter of *Oe*
nomaus, king of
the saied regiõ
on whom went
a prophecie, that

contrarie, thus: If thei be of soche froward na-
ture and disposition, that they mocke and skorne
those persones, who haue doen theim benefite,
they will doe much more annoiaunce and harme,
if a bodie thereunto prouoke theim with shrewd
turnes or dedes of mischief. A manifest token &
proufe it was not onely of moderation or pacient
sufferaunce and of mercifulnesse, but also of a cer-
taun excellent high magnanimitee, a king to ne-
glecte and set light by the hissinges, of ingrate
persones.

whensoeuer his doughter maried he should leese his
life. Wherfore with all soche princes and knightes as came to sue for
the mariage of *Hippodamia*, he (the saied *Oenomaus*) appointed tour-
nementes for life and death with this condicion, that who so could that
waye winne his doughter should haue hir, who so were ouercomed
should suffre death. After many wooers thus slaine and put to death,
came *Pelops*, and corrupted *Myrtilus* the maister of the chairettes with
Oenomaus promising to the same *Myrtilus*, that in case he would be his
frende that he might haue victorie, he should lie with *Hippodamia* the
first night. Then did *Myrtilus* sette in the chairette of *Oenomaus*, an ax-
eltree of weare by reason whereof at the first ioyning it brake, and *Pe-*
lops wonne the victorie. Whereupon *Oenomaus* killed himselfe. And *Pe-*
lops not only obteined and enioyed the ladie *Hippodamia*, but also suc-
ceded *Oenomaus* in the kyngdome of *Achaia*. And when *Myrtilus* requi-
red his promisse, *Pelops* caused him to be cast into the sea, whiche sea of
his name was called *Mirtoum*. In the region of *Peloponnesus* wer these
noble and florent citees, *Argos*, *Micenae*, *Corinthus*, *Lacedaemon*, *Patrae*,
the mountaine of *Malea*, lying on the sea coste *Epidaurus*, and these coũ-
trees, *Arcadia*, and *Siciona*.

26. Harpalus in the fauour and behalfe of
Crates, being both his familiare frende &
of alliaunce, and sued at the lawe vpon an
accion of trespace for wronges and extor-
cion by him doen, made instaunt request
and peticion vnto Philippus, that thesame
defendaunt might paie the damage and
fyne

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lyne, but yet might for lauing his honestee be quieted and dispetched of the furie and accion, leste that being in the face of the court condemned, he should haue all the worlde to calle and speake euil of him. At these wordes, better it is (q̄ Philippus) that he be euill spoken of, then me to haue an euill name for his cause. He was trustie and honorable to his friendes, and bare with them albeit to further their vnlawfull requestes without empeachement of the ordinaunce and credence of a iudge.

The vnrighteousnesse and iniquitee of Harpalus in ministring the lawes and iustice.

When Philippus being in the campe with his armes had kept a great long while together, being at last awaked, I haue slept in safegarde sayeth he, for Antipater hath in my stede watched & kept me sleepe. Declaring by that saying, how necessarie the part of a prince, to lye in bedde all daye, & to take his full reste and sleepe, especially in time of warre, and yet nere the lesse, that the same may at a tyme without perill or daunger be done, if a kyng haue a truslie and a prinfull deputie. Thus with the laude and prayse of his friende, he made a good excuse in that he had ouer slept himselfe.

27.

Antipater the deputie and high Capitaine vnder Philippus.

Not to be the part of a prince to take his full rest and sleepe, especially in time of warre.

A prince may be in securitee that hath a trustie and a diligent deputee.

At an other season it fortuned, that while Philippus in the dayes time take his reste and sleepe, a forte of the Grekes, (whiche had in a great nombre assembled about his doore) toke peper in the nose, and spake

28.

How Parmenio excused Philippus sleeping in the day time.

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spake many wordes of reproch by ỹ king, for ỹ by reason of his slugging they might not at the first chop be brought to speche: then Parmenio being in presence, in this maner defended the kynge, and made excuse in his behalf, saiyng: Meruaill ye not if Philippus doe nowe repose himselfe and take a nappe, for when all ye wer in your ded slepe, he watched. ☞ Signifiyng, that the Grekes recheles cõueighing their affaires, Philippus brooke many a sleepe to prouide for their defense and safegarde.

Parmenio was one of Philippus gentlemen and Capitaine, & in very high fauour and truste with him, and after his dayes with Alexander Magnus.

29. Like as himself was mery conceipted and full of pretie tauntes, so did he muche delite in the saiynges of others, if thesame had any quickenesse or grace in theim. Wherefore, when he was disposed on a time, as he sate at his supper, to comtrolle a minstrelle plaiyng at that present before him, and talked his phansie of fingreing & striking the stringes of the instrumente: God forfende sir king (q ỹ minstrelle) that ye should haue more sight and knowledge in this geare, then I. ☞ Pleasauntely and as might stand with good maner, did the feloe take vpon him to iudge in his owne arte and facultee, and yet nothing offended or displeased the king, whome he iudged to be of more dignitee & high estate, then for to contende or striue with a minstrelle about the twangyng of harpstrynges and

Euery body is best iudge of his owne art & facultie.

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and lateſtrienges.

Yea and the right ſharpe or poynſtinke ſaiynges of others, ſo it wer ſpoke in time and place opportune, and not toto ferre put of courſe, he could take in good parte. For whē he was faule out, both with Olympias his wyfe, and alſo with Alexander his ſonne, he demaunded of Demaratus a Corinthian euen at that preſent time happely comming vnto him in Ambaſſade, what concorde, peace and vnitee the Grekes had emong theimſelfes one with another. Immediatly ſaied Demaratus to him again. Iwys iwys, ye doode of likelyhood take great thought and care for the cōcord and tranquillitee of the Grekes, whē thoſe that are nigheſt and moſte derr vnto you, beare ſoche hette and miude towards you. ❧ What would a man in this caſe haue loked for, but that the king being highly diſpleaſed with the bolde and plain ſpeaking of *Demaratus*, ſhould haue commaunded the ſame to bee had away out of his ſight: Yet for all that, becauſe the ſpordes of *Demaratus* nieaned to reuoke him from ire and wrath, to taking better waies: the kyng pacified and reconciled himſelfe at the correction of the ſtraunger, and all indignacion and wrath laied a parte, fell to a full atonement with all his folkes.

30. *The hatred and variance of Philippus.*

Demaratus Corinthius ambaſſadour to Philippus.

¶ The debate and diſpleaſure of Philippus with *Olimpias* and *Alexander* both *Plutarchus* in the life of *Alexander*, in this maner when

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When by reason of the loue and sondrie mariages of *Philippus*, muche troublous mourmuring and fraying, arose and begonne within the court of *Philippus*, among his owne folkes, in so muche that the kinges wife and the other wome could scarcely abide one another, muche quereling brailing and discord grewe and daily came in vre, euen vnder the nose of *Philippus*. Whiche grudges, querels, debate and variaūce, the sharpenes or cursines, the zelouse, and the eagre keenesnes of *Olimpias* did augmente and sette on *Alexander* against *Philippus*. Also of debate and emmitee one *Attalus* ministred a wondrous good cause at the mariage of *Cleopatra*, whome where *Philippus* had fallen in loue withal being yet a young damysell vnmariable, anon after he tooke to wyfe. For *Attalus* being vncle to the maiden being through drunken, euen in the feaste time of the mariage, exhorted and encouraged the *Macedonians* to make prair vnto the Goddes, that a lauful and right borne heire for the succession of the croune and empier might be begotten betweene *Philippus* & *Cleopatra*, with whiche thing *Alexander* being highly moued, said: why thou naughtie vilain, what thinkest thou of vs that we are bastardes, or vnbegotten? and euen with that word he caught a goblet in his hande, and cast it at the hedde of *Attalus*. Whilippus immediatly thereupon arising ranne at Alexander with a naked sword to haue slain him, but (fortune beyng theim both good ladie) what by reason of furie, and what of wyne the stripe did no harme at all. Then *Alexander* beginning to raill on his father saied: This is the ioyly feloe and gaye man, whiche making preparation to passe out of *Europa* into *Asia*, and about to go but out of one chambre into an other stumbled and hadde a great fall. After this high woordes and reasoning had in cuppes, when the saied *Alexander* had conueighed awaie with him his mother *Olimpias*, and had left hir in the region of *Epirus*, hym selfe abode and liued in the countree of *Illiris*. And at the same season, it fortuned that one *Demaratus* a *Corinthian* a very familiar acquaintaunce and frende of *Philippus*, pretending to be one that wolde hym selfe in all causes frankely, freely & boldely saie his mynde, was come vnto *Philippus*. Of whome after they had shaked handes, and had with pleasaunt and frendly woordes salued either the other, the saied *Philippus* enquired, how the Grekes agreed and accorded within theimselfes. To whome *Demaratus* thus aunswered: O *Philippus*, of all men lest of al it behoueth you to haue care and charge of Grece, that haue thus heaped your owne courte and palaice with so many kyndes of discorde & with so many troubles and aduersitees. Whereupon *Philippus* repenting his folye, sent the saied *Demaratus*, to desire and praye *Alexander* to returne home again, and so he did.

XI. To an olde wyfe being a poore sely sole, and

and cryng and calling vpon Philippus to haue the hearing of her cause before him, nor ceasing with this importune and earnest prayer in maner dayly to ring in his eare, he at last made answer, that he had no leasure. And when the olde wife hadde vttsons cried out vpon hym, saiyng why: then be no longer kyng neither: Philippus greatly merualling at her bolde & franke speaking, wherfore thencefoorth geue eare not onely vnto her, but also to all others like. ☞ This selfsame thing the latines doen attribute vnto Traian Emperour of Rome.

The office of kinges is to heare the complaintes and causes of all persones without exception.

Philippus, when it was come to his eare that his sonne Alexander had in a certain place shewed himself to be a cunning musician, graciously & courtisely chidde him for it, saiyng: Art thou not ashamed of thy selfe to haue so good sight in musike? 32.

Not euery arte is meete for a king.

☞ Signifiyng that other artes then musike were more mete and seming for a king.

The same Philippus hauing on a time gotten a fall in the wrastling place, when in the arising again he had espied the print and measure of his whole body in the dust, he saied: Oh the foly of man, howe we to whome of nature a verey small portion of the yearth is due, desire to haue in our 33.

Philippus reproued the ambition of man in desiring empire

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handes all the vniuersall worlde.

The ambicion of Alexander.

Would God this saiyng had been well enprinted in the herte of his sonne, to whose ambicion and couetous desire all the whole world semed but a litle angle.

34. Philippus chiding his sonne Alexander for that he laboured and sought with presentes and giftes to purchase the beneuolence and hertie loue of the Macedonians, did thus frame and set his woordes: what (the deiuill) consideration or meanes hath put soch a vain hope in thy head, & brought the into this fooles paradise, to suppose that they will in time to come be faithfull and true vnto thée, whom thou shalt haue corrupted and bought with money? what doest thou go about to bring to passe, that the Macedonians shall esteme thée to bee, not their king, but their almoyner, or pursebearer?

Beneuolence ought to bee purchased by vertue and not by giftes.

35. The Atheniens had sent an Ambassade vnto Philippus. Thesame graciously receiued and heard, to thẽde that he would with all possible courtesie and humanitée, dimisse the Ambassadours, he willed them to speake, in what thing he might doe to the Atheniens any good pleasure. Anon, Demochares taking the tale in hand, said: for south

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forsouth sir, if ye goe and put your nek in an halter and hange your selfe. ❧ This *Demochares* was one of the Ambassadours, & for his malapart tongue called at home in his countree in their language ‡*Parrhesiastes* (as ye would say in english) Thom trouth, or plain Sarilbuicie. The kings frendes at suche a carlishe aunswere fumyng and taking highe indignation, Philippus appeased them, and commaunded them safe and sounde to let go that same * *Thersites*. Then turning himself to the residue of the Ambassadours, he saied: Go bear word home again to ȳ *Atheniens*, much more rude and stately presumption to rest in the speakers of soche vngodly wordes as these, then in them, whiche heare the same spoken vnto them, and suffer it to passe vnpunished. When al is doen these are the stomakes and hartes worthy to haue empier.

‡*Demochares Parrhesiastes*, one of the Ambassadours sent in legacie from the *Atheniēs* to Philippus. The boldenes that some persones haue, plainly & without colpete, feare, accepting or sparing of any body whatsoeuer he be, to vtter and to speake that ought in their cōmune make, yea, whether it be to geue a checke and a rebuke to ones face, or els any other wise howsoeuer it be, is called in Greke παῤῥησία, & thereof whatsoeuer persone hath that propretee without feare or sparing to saye his minde in al thinges as he thinketh, is called *Parrhesiastes*. And soche an one was this *Demochares*. παῤῥησία, is in a manne the qualitee contrarie to allentacion, whiche allentation is the louthing of eche bodies tale and sayinges, and holding vp their yea and nay.

* *Thersites*, was one of the Greikes, and came emong the mo out of the countree of *Aetolia* vnto the battaill of *Troye*: a great gentleman born, but the worst of feasture, of shape and of fauoure, that possible might be, and a very cowarde: Whome *Homerus* in his second volume of his werke, entitled *Iliae* (that is, of the battaill of *Troie*) describeth both in wordes and sense, much like as foloeth:

Emong all others, to *Troie* there came,
In euill fauoured gestes, called by name
Thersites, a prattler be ye sure.
Without all facion, ende or measure.
Whatsoeuer came, in his booty he brain.
Out it should, wer it neuer so vain.
In eche mans bone, would he haue an ore,

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But no woorde, to good purpose, lesse or more:
And without all maner, would he presume
With kinges and princes, to cocke and fume.
In feactes of armes, nought could he doe,
Nor he had no more herte, then a gooce therunto.
All the Grekes did him, deride and mocke,
And had him, as their commen laughing stocke.
Squyntyied he was, and looked nyne wayes.
Lame of one leg, and himping all his dayes.
Croumpshouldzeed, and shrunken so vngoodly,
As though he had had but halfe a bodye.
An hedde he had (at whiche to iest and scoffe)
Copped like a tankarde or a sugar loffe.
With a bushe pendente, vndernethe his hatte,
Three heares on a side, like a drouned catte.

And not long after his arriuall to Troye, for that he was so busie of his tongue, so full of chatting and prattleing with euery kyng and noble man of the Grekes, *Achilles* being moued with his sawcines & importunitee, vp and gaue him soche a cuff on the eare, that he slew him out of hande, with a blowe of his fist.

The saiynges of Alexander The Greate.

IN the saiynges of Philippus there was nothing, but whiche besides the vrbanitee and pleasaunt grace, might not also auayl to good maners and honest behaueour. Neither dooe I see, whome more conueniently to ioyn vnto Philippus, then his owne sonne Alexander.

1. This Alexander beyng yet but a little boye, when his father Philippus executed many righte highe enterprises, and many right puissaunte and noble actes of prowesse, achiued with veray prosperous happe and successe; was therewithall nothing

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thyng wel apaied, but to his plaiferers, and soche as wer brought vp at nourice with him, he vsed thus to saie: my father will leaue nothing at all for me. They saieng again: yes iwys, it is you and none other for whome he purchaceth and procureth all this same. And what good may it doo me (q Alexander) if being a Lord of great possessions, I shall haue none affaires whereabout to be doing, and to be set on worke? ❧ Euen at that age might a body right wel espied and knowe in him a sparke of an ambicious and actik or stering nature towarde.

Alexander cause of a child was of an ambici= ous and stee= ring nature.

2. The same Alexander whereas he was passing light or nymble of body and verey swifte of foote to renne, to his father inti= ling him at y games of Olympia to renne the race emong y others, I would fayn with all my herte, saieth he, if I should haue kinges to renne for the price or maisterie with me. ❧ In this pointe also may ye euy= dently espie and knowe a man of haulte courage, and one that would not to any persone lieyng geue place, or yeld an ynche, in the triall of laude and domination. Himselfe was not yet come to be a kyng, and for all that would he not abaun= saine any mouing maisteries to be matched with any persones being vnder the estate of kynges.

Alexander was verey nymble of bo= dy and swift of renne.

The hault co= rage & stomake of Alexander

Alexander the youthe inde= sireth would not be matched but with kinges

3. When a certain young woman was

r.ity. verey

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verey late in the night brought vnto Alexander to be his bedfeloe, the king demaunded, where she had ben so long: the woman making aunswer, that she had taried and awayted, vntill hir husbād might first be gon to bedde: he called his seruaūts that had brought hir and gaue theim an highe and a sore rebuke, saiyng conueighe this woman home again, for I was not ferre from the point, nor failed but verey litle through your default, to be made an auoutrēer. ☞ A passing gaie example of chastitee, on the one side in a young man, and on the other side in a kyng, ☜ (and most of all in an Ethnike.) For emong theim, simple fornication was reputed for no crime ne sinne at all. And by this historie it semeth likely that the maner and vsage at those dayes was, (as in Italie yet stil at this present daye it is) that mens wiues laye aparte in a sondrie chaumbre and bedde from their husbandes, onelesse they were at this or that season called.

A notable example of chastitee in *Alexander.*

In old time the wiues laye apart in a sondry chambre & bed from their husbandes.

4. To Alexander in his childhood excessiuely making incense and sacrifice vnto the goddes, and euery pater noster whyle renning to take still more and more of the frankincense, ‡Leonides who was his gouernour and had chief cure and charge of his body and of his bringing vp, and at that time was there present, saied: Sirrha, my

‡ *Paedagogus* is he that hath y tuicion, gouernaunce, nourturing, breaking & bringing vp of a childe as wel in maners

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my childe, then shall it be meete for you with thus great largesse to make incense vnto the Goddes, when ye shall haue subdued the countree where this incense groweth. After long processe of time, when Alexander had in deede conquered the same countree, hauing freshly in his remembraunce the saiyng of Leonides aboue especified, he wrote letters vnto him with this clause: I send vnto thee * certain talentes of frankincense and of casia, to thentent that thou maiest not from henceforth be a niggarde towardes the Goddes, sens thou art not vnknowing, that we are now riche kynges and Lordes of the countree that produceth frankincense and swete odours.

as in learning, whiche was in old time among the maines as Greekes, an honorable name and tuition. Neuerthelesse he was more a noble maister, then learned: but he had a peece of a stout gouernour. *Alexander* because he was louyng to his maister, also was of singular courage, & fearelesse hardines had many *praeceptores*, *pueri*, nourtu-

pers and scholemaisters, among whom the chiefe preeminence had *Leonides*, and to him by especiall commission appertained the principall cure, charge, auctorite and rule ouer *Alexander*, partely for that he was a man of singular grauitee, wisdome, and seuerite of maners, & partly because he was of nere kynred and frendship towardes *Olimpias* the mother of *Alexander*. Nerethelesse because *Leonides* thought the name of *Paedagogue* ouer base and vile for a man of sorte & dignitee as himselfe was, *Lysimachus* had the name of *Paedagogue*, and in verey deede was he that continually attended and tooke daily peines in nourturing, teaching, and breaking *Alexander*, & *Leonides* was, called his tutour, gouernour, director, and (as ye might saye) Lorde Maister.

* This countree where odours grow, that is here meaned, was *Gaza*, whiche was a towne of the countree of *Palestina* or Iewysse in *Phenice*, being a part of *Arabia*, whiche *Alexander* (as *Plutarche* writeth) did subdue and conquere. And when he sent from thens to his mother *Olimpias* and to *Ceopatra*, and to his other frendes, rare ornaments & iewyles there bowne, he sended at the same time (as the same *Plutarchus* maketh mencion) to *Leonides* his old maister, five hundred talentes of frankincense, that is of our Troy weight or poyse fourtie fyue thousande and

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fiue hundred poundes of weight or thereabout, and of Wyrthe, one hun-
dred talentes, that is of englishe poyse, nyne thousand three hundred
poundes of weight or thereabout. For I take here a talēt for the com-
men talent *Antique* whiche conteined of englyshe poyse three score two
poundes and one halfe pounde or thereabout.

5. When he was readie and would nedes auenture battaill vpon the souldiers of Darius at the floude * Granicus, he badde the Macedonians to fede lustely at their dyner, not sparing to fille their bealies with soche vitailles as they had, for they should be assured the morowe next folowing to suppe of the prouision of their enemies. With lustie courage, and an herte that could not faint ne be dismayed, and as touching the ende of the battaill being in no maner doubt, mistruste, ne feare, but that the victorie should go on his side. *Alexander* making a viage & going with an armie royall of thirtie fowre thousand footemen, and fiue thousand horsemen against *Darius* king of the *Persians*, conueighed his hoste & passed ouer *Hellespōtus* (which is a narowe and perayse daungerous sea, reaching from the Ile of *Tenedus*, vnto *proponti*) & so came to *Granicus* a floudde in the countree of *phrigia*, whiche *phrigia* is a region of *Asia* the lesse. At *Granicus* because it was (as ye would saie) the gates of *Asia*, and for that there was none other entreaunce ne passage into *asia* to come to the *Persians*: the Capitaines of *Darius* had so sette there souldiers in araye to resiste *Alexander*, that ther might be no waye made but with dynte of sweorde, wherfore *parmenio* the dere frende, the moste feithful herted counseillour and the moste trustie Capitaine of *Alexander* auised him for many consideracions in no wyse to enterprise so harde and so daungerous an auenture. Why, quod *Alexander* again, *Hellespōtus* would blush for verey shame now that I haue alreadie passed ouer it, if I should be afearde to wade ouer so litle a floudde as *Granicus*, and then after that he had encouraged his souldiers to haue therefull hertes, taking with him thirteen rayes of horsemen, himselfe flounced me into the floudde, & at length in despite and maugre the heddes of all his enemies, he gotte to the other side of the same.

Parillus one of *Alexanders* familiar frendes.

6. Parillus one of the noumbre of Alexanders familiare frendes, desired of Alexander

der some dourie of money towardes the mariage of his doughters. The kyng bad him take fiftie talentes of money. And when the other had answered tenne talentes to be sufficient, yea, (q Alexander) so much is enough for thee to take, but the same is not enough for me to geue.

The bountie munificence Alexander.

q Gaily and roially spoke, had not his towardnes vnto vertue ben bitiatch and corrupted with ambition.

7. Alexander had commaunded his treasourer to delyuer vnto the Philosophier Anexarchus how muche money soeuer he would aske. And when thesame treasourer had herde the request, and being therewith more then half astonned, had made relacion vnto Alexander that the Philosophier asked no lesse then an hundred talentes: he doeth wel (q the kyng) knowing himself to haue a frende, whiche is both able and willing to geue so great a summe.

The bountie munificence Alexander.

q May a mã doubte whether of these two thinges he ought rather to marueil at, the kinges liberalitee in geuing, or eis the vnreasonablenes of the Philosophier in asking, except we iudge rather to call thesame assured trust and confidence that he had in the kynges beneficence.

8. When he had seen in the citee of Miletus many and thesame right greate, and

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bowerly images and pozturatures of soch persones as had tofore times wonne the victozies oz chiefe prices in the games of Olympia & of Pythia, he saied: And where were these so great gyaũtlike bodies, whẽ the barbarous did beſiege your citee?

& ſkippingly did he taunte and checking the fonde ambicion of theim, who glozie and bzaggued of soche persones as being in greatnes and strength of body pereleſſe, had gotten victozie in turnamentes, iuſtes, wzaſtleyng, renning and other semblеable games made foz pleasure and diſpozte, where as in so great pereles and daũgers of the citee, there had been none at all, that could trie and ſhewe theimſelfes to be soche ioyly valiaunt feloes.

games of iusting, renning, wzastlyng, and shooting, & Apollo they were called Pythia.

9. Where Adas quene of the Carians had a great delite and phãtaſie ſtil day by day, ozdinarily to ſende vnto Alexander pzeſentes of cates and of iunquettes oz cõfections dzeſſed and wzought with great cũning, by the ſineſt diuiſers paſtlers & artificers of soche thinges, that could be gettẽ: Alexander saied, that himſelfe had of his owne muche better cookes and dzeſſers of his diandzie, that is to wete, foz dyner, his iourneyeng the night afoze, and foz ſupper, a ſpare and light repaſt at noone.

* Caria

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* Caria is a prouince in the countree of Asia the lesse, lyyng bet[ween] Lycia and Ionia, the inhabitauntes whereof were called Carians, & [the] people and very abiect, in so muche that diuerse prouerbes the Gre[eks] inuented, in reproche of their vilanie. As. Ite foras Cares non amplius [ad]hibiturus. & in Care periculum. ¶ Whiche prouerbes reade in the Chi[li]des of Erasmus.

On a certain season, al thinges being in a perfect readines to ioyne battaille and to fyghting the fielde, when he was asked the question whether his pleasure were ỹ any thing els shuld be doen: nothing (qᵗ he) but the beardes of the Macedonias to be shaue of. Parmenio wondering what this saiyng should meane: why, doest thou not know, saied Alexander, that there is in battaill nothing better or more apte to take holde on then a beard? ¶ He signified that fyghting in the warre ought to be within handy gripes, in whiche kynde of strife and tryng beardes are great hinderaunce, for that the souldiours or men of warre, may very easily be caught by the beardes and be holden faste. 10.

Beardes are a great hinderaunce in battaill.

Darius offred vnto Alexander these condicions, that he should haue tenne thousand talentes of money, & besides that the empire of the whole countree of Asia to be equally deuided betweene theim twaine. When Alexander this offre refused: I would surely haue taken it (qᵗ Parmenio) if I wer Alexander. And so would I (qᵗ Alexan- 11.

The condicions offred by Darius vnto Alexander.

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he aunſwere Alexander cõ rning the con cions offred him by Da- us.

Alexander) if I wer Parmenio. But vnto Darius he made aunſwere in this maner, that neither the yearth might endure or a- byde two ſonnes, nor the countrée of Aſia, two kinges. ¶ Here alſo might one allowe & commend his haultneſſe of courage or ſtomack: if the ſaiyng did not ſauour of a certain inordinat wilfull heddines to be Lorde alone, and to haue all vnder his owne ſubiection.

leander would des be Lorde al the world one.

12.

The battail be wene Alexãder nd Darius, oughten at the wn of arbeles.

When Alexander was like at a cer- tain toune called ✳ Arbeles, to be put to the plounge of making or marring, & of habbe or nhabbe to wynne all, or to leſe all (for he had to fight with a million of menne of armes wel appointed, and prepared to trie it by ſtrokes) there came vnto him certain of his ſouldiers that bare towards him ve- ry good and true feithful hertes, and com- plained on their feloes, that in the campe thei made a muttreing emõg themſelfes, and conſpired together, of all the preaye & bootie that they ſhould get, not to bring a iote into the kinges pauilion, but to con- uerte it ful and whole to their owne pecu- liare profite & auauntage. Theſe thinges heard, Alexander ſmyled, and ſaied: Sers, ye haue brought me good tidinges. For I heare the wordes of feloes mynded to wyn

howe Alexan- der tooke, that his ſouldiers had conſpired among theim ſelfes to con- uert all the bo- ties that they ſhould geat, to their owne pri- uate vſe.

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the victorie, and not to flee. ❧ Neither was he deceiued in his geasse. For vnto hym came right many, an one of the souldiers, saiyng: Be of good chere sir kyng, and haue good herte, neither feare ye the great nombre and multitude of your enemies, they shall not be able to abyde, no not so much as the very smell of vs.

* Plutarchus in the like of Alexander saieth in maner and fourme he
soloyng. Immediatly hereupon was there a great field foughten wi
Darius, not (as some autours write) in the towne of Arbeli, but a
Gaugameh. Whiche worde Gaugameli is as much to saye, as the Camel
hous. Whiche it is saied, that a certain king in some yeares, whe
had on a Dromedarie Camele escaped the hãdes of his enemies, bui
ded there, and appointed to the ouerlight and the charges of these
the reuenues of certain townes and villages.

The same Alexander, his armie nowe 13.
already set in araye, and appointed euen
out of hand to fight ẏ field, when he espied
one of the souldiers euen at thesame pre-
sent houre trimming a strop or loope to set
on his darte, be put out of wages, and dis-
charged of his rowme, as one like to doe no
good seruice at al, whiche then and not be-
fore begonne to make readie his weapens
when it was alreadie high time to occupie
thesame. ❧ This was to be put rather emõg
Stratagemes then emong *apophthegmes*, euẽ as is also
this same, whereof I shall nowe next after make
rehersall.

A strop is th
string that is
fastened in th
mids of a dart
wherein to put
ones fynger
when he ca
steth it.

It is an abili
man of warre
that will haue
his weapon re
ready when he
should occupie
it.

Alexander was reading a letter con- 14.
teined certain secrete matters of counsail,
together wt false crymes surmised against
Antipa-

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Antipater. These letters did Hephæstion after his accustomed maner read together with the kyng. Neither did the king forbid him to reade, but after reading of the epistle, he pulled his signet ryng from his finger, and set it hard to the mouth of the said Hephæstion, warning thesame by thus doyng, to kepe his counsaill secrete. ❧ An example of notable truste and affiaunce hauing in his frende, yea and also of passing great humanitee, in that he would these false accusations and complaintes to be spred abrode, although in dede he loued * *Antipater* at that tyme no better then a doggue.

* At the first beginning, who

* *Antipater* was highly in fauour with *Alexander*, that he called him *alter*, the seconde *Alexander*, and vsed him as familiarly as his owne seruice, hyding from him none of all his secretes.

so highe in price, estimacion or trust with *alexander*, as was *antipaters* in so muche that *Plutarchus* in the life of *Phocion* rehersseth for a thinge notable and worthy memorie, that thesame *alexander* neuer wouldе vouchsaue to shewe to any persones so muche honoure, as in his Epistles or lettres to wryte vnto theim this familiare clause in the beginning of his lettres, we greete you wel, sauing only to *Phocion* of *athenes*, and to *Antipater*, whiche twoo persones he had in especiall high regarde and honour. And *Iolas* one of the sonnes of *antipater*, was vnto *alexander* chief butler and cup bearer. But in the latter dayes *antipater* lost vtterly all the fauour of *alexander*, and was of thesame suspected, mistrusted and deadly hated.

15. In the temple of ☞ Ammon, when he was by the president or chief priest there, called the sonne of Iupiter: it is no meruail (saied he) for Iupiter in deede of nature is father vnto all men, but of theim he taketh for his very own children in deede, especially all suche as are good and honest. ❧ He did after a very humble sorte expoune y oracle

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oracle. For the ministre of the temple called him the sonne of *Iupiter* in the steede of flatterie, as if *Alexander* had ben the same begotten of *Iupiter* as *Hercules* was reputed and beleued to be the sonne of *Iupiter*. But *Alexander* confessed that *Iupiter* was of nature the autour and parente of all mortall men, but yet that the same did agnise and knowlege peculiarly or properly for his sonnes, suche persones and none other, as by vertue and noble actes drewe nighest and were moste aunswerable to the nature of God. And that is, vnto all persones without exception to be beneficiall.

* *Graeculus*

In *Ammon*, was *Iupiter* worshipped in the fourme and likenesse of a ramme. For when *Bacchus* otherwyse called *Liberpater* (all the whole countrée of *asia* nowe subdued) was conueighing his armie through the wyldernesse of *Lybia* (whiche *Lybia* is a regeon or coste of the countrée of *Affrike*, bounding vpon *Egipt*, and sometime set for all *affrike*,) being almoste dede for drought both he and all his armie, he besought his father *Iupiter* of helpe and succore. Whereupon sodenly appered vnto him a ramme, with the ramme with the which he passed the same. By chance to a right pleasaunt and a plenteous welle. *Bacchus* therefore thinking this ramme to be *Iupiter*, anone builded there a temple, and set in it the Image and poture of a ramme to be worshipped for *Iupiter*. And it was called *ammō* (as ye would saie in englishe *Iupiter* of the sande, because the temple was edified & builded in a sandie place) For the Greke vocable ἄμμος, conneth in englishe the sande. Albeit, some there be that affirmen *Iupiter* in the language of the *Egiptians* to be called *Ammon*, and therof this temple to haue taken the name of *Ammon*. But *Pausanias* holdeth opinion, that it was so named of one *Ammon* there borne, who first builded the same temple.

When his leggue was wounded with an arowe in battaile, and many cause reuening about him, whiche had of a custome ofte times vsed to call him a God, he with a bolde and a merry countenaūce alluding to a verse of the poete Homere, saied:

What Alexander said, when he was wounded with an arowe.

This

Alexander being wounded knowleged himselfe to be a man mortall.

This that ye see, is bloud without oddes
Euen suche like, as commeth from the Goddes.

☞ Mocking in very deede the vanitee of those flatterers, for as muche as the thing selfe declared him to be nothing els but a mortall man, as others wer. As for the alluſiō that he made, was to a place of *Homere* in ỹ fifth volume of his werke entitleed *Ilias*, where it is tolde howe *Venus* was wounded of *Diomedes*.

17. Many persones highly commending and prayſing the frugalitee and spare maner of liuing that Antipater vſed, who led a life very homely or grosse, and farre frō all delices: yea (qᵗ he) Antipater weareth a white mantell outwardly, but within he goeth in purple euery inche of him.

Antipater, though he sembled to liue homely, yet in deede was ambicious and stately.

☞ Noting the feigned and colourable sparing of homelineſſe of the saied *Antipater*, where as he was, that notwithstanding, in very deed as ambicious and stately, as the best.

18. When he was on a daye in the winter season, and in sharpe cold weather, feasted by a certain frende of his, and sawe there a litle litle herthe, and in thesame a litle preatie small fier, he saied: Sers, either lay on wood, or cast in frankincense. ☞ Hail geuing a checke vnder a colour, that the feaster or banquetter plaied as muche the niggard of his wood, as if thesame had been frankincense, wher as in soche extreme colde, euen very frankincense ought not to haue ben spared: and farther signifying that there was fier sufficient for makinge incense

How *Alexāder* noted a frende of his to playe the niggard of his woodde.

Vnreasonable husbandrie.

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mennse to the Goddes, but not enough to defende and kepe awaie colde.

Whē he supped on a time at the hous of Antipatrides, and thesame had brought in before Alexander at the supper, a passyng faire damisell, being a minion doer in singyng, Alexander beyng ravished with the sight of her, was sodainly striken with hot burning loue. And anon demaūded of Antipatrides, whether he for his owne parte, were not ferre in loue with the damisell, Antipatrides plainly confessyng, that yes, Alexander saied: O vngracious man, wilt thou not with all hast, haue her awaie frō the table and this cōpaignie? How ferre was that hart and minde, from deflyng an other mannes wedded wife, whiche stoode in so greate feare of himself, lest he should fal ouer ferre in loue & the leman of his frende, making him a supper. 19. The continence & great chastitie of Alexander.

At what tyme Alexāder reuersed backe again to ỹ sea (to departe out of his armie) as many of the Macedonians, as wer sickly, maimed and feble, or impotent of their limmes, there was one persone bewrayed, that had billed hymself in the nōber of the sickfolkes, whereas in deede he had no disease, nor impediment at all. This manne, when he was brought to the sight and presence of Alexander, and beyng examined, 20. *Plutarchus in the life of Alexander*, nameth this man *Eurylochus*.

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did confesse that he had made a preterit and semblaunce, of a disease or maladie, for the loue of a womã called Telesippa, who was gon afore toward the sea, Alexãder asked, to whom might be committed the charge, to cõmaunde the saied Telesippa to return backe again to the armie. (& supposyng that she had been bõdwomã to one or other of his Soldiers.) But when he had due knowlege, that she was no bondwoman, but free borne: why (qᵈ Alexander) then lette vs ✠ Antigenes (& for that was the Seleucs name) entreate, and by faire meanes perswade Telesippa to tary still with vs. For by force or violence to compell her therunto, being a free woman born, in no wise lieth in vs. & In soche sort did he fauour, the loue of a stoute & valiaunt man of warre, whom he was desirous to kepe still in his armie, that neuertheless he would not that freborne woman to come backe againe, but if she might bee brought in mynde so to doe, with her owne consent and agremente.

Alexander would not enforce or compelle any peesone free borne.

21. When the Grekes, that tooke waiges to fight againste Alexander, vnder the baners of his enemies, were come vnder his power and iurisdiction, as for the Atheniens, he commaũded to be laied fast in shacles and fetters, because that, where they might haue had waiges cõpetent, at home

How *Alexander* vsed ỹ Grekes which tooke waiges of his enemies to fight against him.

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at the publique charges of their owne citee, they had for all that become souldiers with his enemies. Of the Thessalians also, he commaunded the same, for asmuche as they having a right fertile countree of their owne, did let it lye waste, without bestowing any tillage or housbandrie vpon it: but the Thebanes he demised and let go at their libertee, saiyng: these poore soules are by vs put out of all together, nor haue any thyng at all left vnto them, neither citee to dwel in, nor lande to tille. ¶ Thus did he moderate the punishment of them all, that those persones, who had well deserued to dye, he commaunded no more but to be layed in irons, for the fault of their citee, which might rightly make their excuse, that by force they had yelded him. The moderacion of peine vsed by Alexander vnto the Grecies, that resisted him.

¶ When the Thebanes became rebelles against Alexander, and had proclaymed open warre against the same, the aide and help of the Athenies, Alexander with a great puissance layed siege to the citee of Thebes. And yet willing to graue them space to repent their folly and by submitting themselues to be reconciled, offered them both pardon and peace: and from them forth to be free, vpon condicion to deliuer into his handes Phoenix, and Prothytes (who had been instructors of the defection:) The Thebanes on their partie required of Alexander, to haue deliuered to the, Philotas and Antipater, two of the capitaynes of Alexander, and made an open proclamacion, that whosoeuer were desirous to haue all the countree of Greece, to be set in their old state of freedome, should come and take their parte. Then Alexander with all his power of the Macedonians set vpon them. The Thebanes were nothing slacke to receyue their enemies, but valiantly against their enemies, being in number fewe and, they that were. But anon came in vpon them at their backes, others of the Macedonians: and so in fine were they ouerthrowen, that citee was vtterly ouerthrowen, both riche and poore. The Athenians he pardoned, and by their

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acte he put all Greece in soche terrour, that they laie all quiete, and durst not ones to stirre against him.

22. A certaine Indian taken in the warres, bearyng name of a felowe peerelesse in the feacte of shootyng, in so mothe that by the common reporte and bruite that went on hym, he could as oft as hym lusted, shoote his arowe quite and cleane, euen through a ring, Alexander commaunded to shewe a point of his cunnyng. And where the partie refused so to doe, the kyng taking therwith high displeasure and angre, cõmaunded that he should be putte to death. As he was in ledyng to the place of execution, he saied to theim that ledde hym, that he had not of long tyme afore practised his feacte of shootyng, and by reason thereof to haue stande in feare, lest he should haue missed. When woorde hereof was brought backe again, and relation made vnto Alexander that the feloe had not of any disdein or frowardnesse, refused to shoote, but onely for feare of beyng opẽly shamed for euer, if he should haue failled, the kyng hauyng wõder at the nature of the feloe, so desireful of glorie and renoume, bothe gaue vnto the same perdone of his life, and also dimissed him bounteously rewarded, because he had

Glorie and renoume is to many persones more sweete then life.

been

hem in myude and wills, rather to suffer death, then to appere unworthie the name and fame, that wet on hym. ¶ Here may-
pereth not to be altogether a lie, that is so comonly spokē in the prouerbe, like beareth fauour and loue vnto like. For *Alexander* being out of al measure desirous of renoume, loued the semblable affection and appetite in other persones. ¶ Like beareth loue vnto like.

Taxiles one of the kynges of India, pre- 23.
sentyng hymself vnto Alexander, spake vn- This Taxiles (as testifieth Plutarchus in the life of Alexander) was a man of singular wisdome and sapience, and had vnder his gouernance the more parte of India, enuironed with al the whole circuite of the vniuersal Countree of Egipte, a rank ground for pasture, and an excellente good corne countree. And of this Taxiles Alexander toke many great giftes and presentes and gaue to him as many ageine, and lasse of all sente vnto him for a gifte, a thousande talentes at ones.
to hym in this maner, I prouoke thee sir kyng (saied he) not to fighting, nor yet to battail, but to an other sort of tryng maistries. If thou be inferiour to me, take som benefite at my handes: if superiour, let me receiue lame benefite at thyne. To whom Alexander thus answered. Marie, euen so: that verie pointe ought we to strine together, whether male in doyng benefites, haue the ouer hande of the other. ¶ And hereupon, with al possible humanitee embracing the saied *Taxiles*, he did not only not depryue the same of his dominiō, but also gaue him more to it.

¶ When he had heard of a certaine roche 24.
in the Indies, whiche by reason of the exce- Κοιλος, a cave in the *Indies*.
ding heigth of it, is called in Greke κοιλος, or hollowe, as if ye would saie, so high, that

the birdes maie not get to the toppe of it. When Alexander had heard of this rocke, that the place self was heard to be wonne, but the capitain that kept it, to be a fearful feloe, & to haue no more hart then a shepe: by this time, q̄ Alexander, the place is easie enough to be gottē. ☞ Signifiyng, that

Fortresses and munitions vse nothing auaill except hardie & valiaunt mens bodies, defend and maintaine thesame.

fortresses and munitions doe nothyng auaile at all, excepte an hardie mannes bodie defende and maintein thesame. For a castle, or any strōg hold is not so sure and safe from enemies, by the fense of diches and walles, as by vahaunte and hardie mennes bodies.

Plutarche thus telleth thesame histoire. *Alexander* hauing with siege encompaced the towne of one *Sisimethres* standing on a rocke impenetrable, when he sawe his souldiers to be of heauy chere, he demaunded of one *Oxiartes*, what herte & courage thesaied *Sisimethres* was of; *Oxiartes* aunsweting that he was the veriest dastarde alyue, well, then (q̄ *Alexander*) by thy saiyng the rocke will sone and easily be wonne, forasmuche as the lorde thereof is a cowarde and no man of warre. And euen so came it to passe, for *Sisimithres* was with the onely manacing, thretning and facing of *Alexander* so feared, that he yelded and gaue vp his holde without any resistaunce at all.

25. An other certain capitaine, where he held, and kept a rock vnpossible to be won (as it was thought) neuertheless submitted and yelded himselfe into the handes of Alexander. But Alexander, not onely did make thesame partie Lord and gouernour of all that seignourie and countree about, but moreouer spake and saied as foloeth. I holde this man sapient and wise, in that he

Howe *Alexander* vsed a capitaine that gaue himselfe & his holde into his hādes & mercy.

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he thought better, and had more affiance in an honest & a good man, then in a place strong & well fensed.

After the taking of a certain strōg holde or fortresse standing on a rocke, when the frendes of Alexander saied, that in feates marciall and in noble actes of prowesse, he ferre surmounted Hercules: Nay (q he) I thinke the actes, that I haue doone sens I haue been a king, are to to ferre oddes, to be in the way of cōparison conferred with ỳ thinges which Hercules did in his time. ❧ The other spake to flatter him, but the mind of *Alexander* no flatterie was enough to satisfie. 26.

Alexander contemned *Hercules* in respect of himself.

The mynde of *Alexander* no flatterie was nough to satisfie.

Certain of his frendes he punished by ỳ purse, and put to their fine, because he had perceiued them, in playing at dyce, not to playe for passtime, as meete was. ❧ For many there ben that bestowe and vse themselfes in this game, as if it were in the moste earnest matter of the worlde. For those persones do not playe, who doen hasarde and aduenture all their substaunce at ones, yea & sometimes their fannes and heires to, to stande to the grace and direction of the dice.) ❧ At lest wyse, namely playe it is and a mydde passtime, where men by the counsele of the game go together by the eares, and many times murder one an other, or at leftwyse of right louing frendes, are made mutuall enemies all dayes of their lyfe. 27.

How *Alexander* punished certain of his frendes for beting ouer eagerly in playing at dyce.

The inconuenientes ỳ come by playing at dyce.

Emong those, whome he reputed and tooke for his principall frendes, or chiefe king. 28.

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Alexander of al his frēdes and true seruaunts, moste loued Hephaestion.

seruauntes about him and moste of powre, he shewed himselfe to honour Craterus aboue the reste, but aboue all others to loue Hephæstion. For Craterus (saieth he) loueth the king, and Hephæsteon loueth Alexander. ☞ This saiyng hath more grace in the Greke, by reason of these two wordes φ

Craterus φίλο βασίλευς. *Hephaestion*, φιλαλέξανδρος.

λοβασλεὺς and φίλαλέξανδρος. The meaning of *Alexander* was, that *Craterus* in soch thynges as concerned his dignitee royall did the partes of a true faithfull frende, but *Hephaestion* of a certain priuee affection to beare his hertie loue and benecuolence towardes ỹ persone of *Alexander*, & without the respecte that he was a kyng. Wherfore these two parties, whose loue and affection towardes hym proceded of vnlike respectes, he did after twoo sondrie sortes equally reward, either according to his demerites.* For *Craterus* he auaūced to high dignitees, and *Hephaestion* he receiued to moste entiere familiaritee about his persone.

* So highe in dignitee & authoritee were these two with *Alexander*, that all the *Macedonians* whiche had any sute to the court, were from time to time assigned to fette their answer & despetche at the handes of *Craterus*, and all the *Barbarians* of *Hephaestion*. And so highly did the kyng honoure *Craterus*, that when the same *Craterus* was on a time sore sicke, *Alexander* did openly muche sacrifice to the Goddes for his helth, and wrote letters with his own hand to *Philippus* his phisician, that he should with all diligence & attendaunce possible, not onely tempre drinkes and medicines for hym, but also bee present with him to teache him howe the same should be receiued.

29. Unto Xenocrates the Philosophier, he sent of free gift fiftie talentes: which when the Philosophier refused to take, alleging that he had no nede of money, the king demaunded whether he had not so much as

Xenocrates refused to take money of *Alexander*

any

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any one frende neither, that had nede. For to me (saieth Alexander) vneth al the treasoures and richesse of Darius hath sufficed to bestowe & to deuide emong my frendes. Whether of these two mes mindes is in this behalfe more worthy admiration, I cannot yet determine nor perfectly saye: either of the kyng so propense vnto liberalitee, or els of the Philosophier, whiche sent backe again so great a gifte by so great a king of his owne mere motion offred.

The bounte of Alexander and propense mind to geue.

Kyng Porus being subdued and taken by Alexander, and after the field foughten being asked by the same Alexander this question, how shall I now handle and vse thee? Porus aunswered in this maner, regally: Alexander ferther demaunding, & nothing els but that? in this one word, regally (q Porus) all thinges possible are cõprised, Alexander hauyng admiration as well at the wisdome of the man, as at his haulte courage and magnanimitee, conferred vnto the same besides his owne former royalme a dominion of muche more large and ample circuitee then the same whiche he was Lorde of before. To the saied Porus humbly submitting himselfe, and falling downe at his fete, Alexander would not haue shewed so muche goodnesse. Suche fauour, zele, and affection did the courageous yong man beare towarde hertes that would not shrinke. Quintus Curtius telleth it somewhat of an other sorte.

30.

how king Porus being taken by Alexander & asked howe he would be vsed made answer.

The humanitee and modestie of Alexander toward kyng Porus.

The affection of Alexander toward hertes that would not shrinke.

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Porus being at the daye of his taking asked the question, what waye he thoughte moste mete and conuenient for Alexander (by whome he was nowe conquered,) to take with him: soche waye (q̄ he) as this p̄sent daye may putte in thy minde, in whiche thou hast by experiẽce found, how sone felicitee or high estate may haue a fal, and be brought full lowe. ☞ He gaue a by warning vnto *Alexandr* not to be ouer proude of his good fortune, but to vse it & moderation bearing wel in mynde, to be a thing possible, ỹ lyke chaũce might befall him, as had lighted on *Porus*.

That kinges may vse their good fortune with moderation.

☞ This *Porus* was one of the kinges of *India*, a stoute and a valiant man of armes, and also a man of greate puissaunce, whom *Alexander* had a busie piece of worke, and muche a doe to vanquisshe. *Plutarchus* in the life of *Alexander* affirmeth many writers to agree in this pointe, that *Porus* was in height fyue foote and one hand bredthe, where as the naturall Philosophiers avouchen the vttermoste extente that maye possibly be of the height of a man, not to excede seuen foote. *Porus* was so tall of stature and personage, that when he sate on his Elephantes backe (for he vsed to ryde on no other beaste) his tallnesse was answerable to the greatnesse of the Elephant that he rode on, although it was a mighty big Elephãt. And *Plutarchus* writeth that thesame Elephant shewed curry at that season wondrefull prudence, and no lesse wondrefull loue towardes his maister, then if it had bin a creature with reason indued. For as long as the king was safe without receiving anye wounde, the Elephaunt made great slieing, & fought hardily against his enemies, and destroyed theim on euery syde. And as soone as he perceiued *Porus* to be sore wounded, and to haue sticking in sondrie partes of his bodie very many dartes, fearing lest he should by reason thereof sinke and fall downe from his backe, of his owne accorde he founde downe fair and softly vpon his knees, and with his snoute tenderly plucked out of his maisters body all the saied dartes, one after an other. And in deede of Elephantes howe disciplinable and of howe great prudence, docilitee and (as ye would saie) capacitee and aptitude they are, and also what tender loue & affection they doe naturally beare

towardes

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wonders men: *Aristotle, Plinius*, and others naturall philosophers haue written gramnyes almoste worthe innumerable and also incredible.

When it came to his eare, that there was a certain feloe, who ceassed not speaking the worste of him, yea (& he) it is a thing to kinges peculiar, for their good desertes, to be euill reported, as if euer was there any thing more noble, or of a more righte sorte, then this saying, albeit the same is named on diuerse others as well as on Alexander.

31. No person so much as kinges for their well doinges & of som persones euill reported.

Being euen at deathes doore, he cast his yie on his frendes, and saied: I see a great *epitaphie towarde. As haunge halfe a forekno wlage, that his actes should after his death bee to his great honour and renoume chronicled and set out by the eloquence of many writers. Neither did his geasse deceiue him. For what writer almoste at leisse wise in matters prophane is not full of the actes of *Alexander*? Albeit the meaning of *Alexander* was, that he plainly perceiued to be no waie but death. For epitaphies are not comonly made, or at least wise not set vp, till the parties be deceassed. *Alexander* therfore as he knewe that his actes should by writers bee spred throughout all the worlde, so he perceiued the time of the same nowe approche and be at hande.

32. *An epitaphe is the writinge that is sette on deade mennes tombes, or grauen in memorye of thinges done by the persones buried.

At what time he had the daughters of Darius prisoners with him, he would bid theim good morowe, good euen, or good spede, not casting his ye on theim, but looking downe to the grounde, and that but seldome neither, standing in feare of himselfe to be rauished with their excellet beautie,

32. *Plutarchus in the life of Alexander writeth largely of the singuler continence and chastitee of Alexander. And as touching the daughters of Darius, he saith

Although the wife of *Darius* did in beautie & feature excel & passe all other quenes (like as *Darius* on his partie also was both of beautie and talenesse one of the goodliest men of the worlde) and the two doughters of theim in all pointes of beautie and making equall with their parentes: yet not one of theim in all the time that they wer with *Alexander*, to haue heard come out of his mouthe so muche as one wanton word, ne to haue seen by him any wanton loke or token towardes any of thē but from their first entreing into his tentes, after muche comfortable and cherefull wordes, and right honourable entreteinment, they had purposely prouided and appointed vnto theim a prime lodging, wher they might liue at their owne arbitriment, without al mancre feare of any point of vilanie to be offred vnto theim, either by *Alexander*, or by any other persone. This wryteth *Plutarchus* of the continence of *Alexander*, with many lyke thinges worthy admiration, namely in an Ethnike or Gentile, in a king, in so victorious a Prince, yea and immediatly vpon so noble a conquest, as might in a Christiā Prince perchaunce be an occasion of insolencie, and some cause of forgetting himselfe.

autie. And emonges his familiares these wordes folowing wer much in his mouth: The damiselles of Persia maken sore eyes.

34. He gaue streight charge and commaūdement by proclamation, that his physiognomie or porturature should not be drawen by any other peinter, then by * Apelles, nor engrauen or cast in brasse or other metall by any other persone then by Lysippus. Beeing the two principall and moste excellent werkemē of that same time. For he iudged that same point also to appertain to the dignitee of a prince. And with Cherilus the Poete he was at a couenaunt, that the same for euery good verse that he made, shoulde receiue a * Philippes gilderen, and for euery euill verse a good buffet.

Alexander gaue charge by proclamation not to be painted but of *Apelles*, nor to be engrauen in metall but by *Lysippus*.

* *Apelles* the moste excellent peynter of the old time, & *Lysippus* the best statuarie.

* By a Philippes gilderen is not mened here

the coyne

He gaue the charge of his treasure vnto Philadius by that appellacion to call him, but an olde coyne of fine golde, in whiche was stricken the Image of Philippus father vnto Alexander, whiche coyne Philadius daily vsed to receyue for the prouysyon.

Being asked the question in what place he had his treasures lying: in the handes of my frendes (quod he.) Signifying that a mans goodes are no where more safely then to be layed vp in frize: For when the case requireth, goodes to be restored, come again to their handes with encrease.

A mans goodes are no where more safely layd vp, then in the handes of his frendes.

When a certain persone, that hadde brought some message or tidinges, came renning towardes him hopping for ioye, and holding out his hande as ferre as he could stretche it, about to make relation of the good successe and proceding of his affaires: Alexander saied, what great good newes haue ye to shewe good sir, if ye doe not bring wyth ye, that Homere is aliue again. Signifying that all the glorie of his noble actes was like to perishe vnder after, to be spoken of, onelesse it might bee his happe to haue suche a trumpet of his laudes as * Homere was.

The zele of Alexander towardes Homere.

* In the woorke of Homere entituled, Ilias are moste excellently described and set out the actes, the lauders, and the prowesse, marciall of Achilles to his immortall glorie and renowme. For whiche cause Alexander had suche loue and zele towardes the saied Poete, that whereso euer he went, he ratified the same his woorke entituled Ilias, euermore about him in the presence and in the nyght layd it vnder his dagguet, and the saied Ilias of Homere lying vnder his bolster at his bedes heade. So desirous he was of honour, whome euer he reioyced in more, and so he set out of the bar any most excellent deedes, as that appeare by some thinges aboue mencioned, and also by the rest of the life of Alexander.

A certain

37. A certain countree to the ende that it might haue quiet and rest, no more to bee vexed with the armure and ordinaunce of Alexander, offred vnto thesame a good portion of their possessions, and also the one moytie of all ỹ other goodes that they had. To whom Alexander thus aunswered. I am come into Asia in this minde and purpose, not to take what liked you to geue me, but that ye should haue what liked me to leaue vnto you.

What alexander aunswered to a certain citie offering him part of their landes, & haile their goodes to be in rest and quiete.

38. Alexander had in seruice one Eudemonicus ✠ a Philosophier, but more full of flatterie then any parasite. This Eudemonicus, on a tyme when it thoundred verie sore, in somuche, that all the coumpaignie were right euill afraied, saied vnto Alexander: the sonne of Iupiter, why doe not ye also Alexander the sonne of Iupiter thunder in this wyse? But the other not able to abide the woordes of seche a vile Philosophier, laughed and saied: for I am not willing to be terrible, as thou teachest me to be, which biddest me to make a supperseruice for my table with the heddes of Dukes and Kinges. ✠ Thus doeth * Athenaeus rehearse it. But Plutarchus in the life of Alexander, telleth it somewhat varying from this. What? art thou

Eudemonicus a Philosophier in seruice with alexãder a great flatterer. Albeit Plutarchus nameth anaxarchus the Sophiste speaker of these woordes.

* *Athenaeus a Greche historiographier.*

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thou angrie with me, because I am serued at my table with fishe, and not rather with the heddes of noble menne?

The tender loue of Alexander towardes his Lordes.

Parasites, were called of the smelleresses as would seeke to be gestes at riche mens tables. Who to the ende that they might at all times be welcome, would speake altogether for to please and to delite the eyche of the, flattering them, and holding vp their yea, and nay whatsoeuer they sayed, were it neuer so contrarie to reason, truthe, or likelyhood.

Alexander as he conueighed his hoste from place to place in the wynter season, sitting by a fier made in the fielde, begonne to take vieue of his armie, as they passed by. And whe he espied a certain aged person quaking and shoureing for colde, and seking to haue a place to stande in by the fier, he commaunded the feloe to sit down in his chayre, saying: If thou haddest been borne in Persis, it would cost thee thy head to sitte in the kinges seate, but for one born in Macedonia it is not vnlefull.

39.

The excellent humanitee of Alexander, & tendrenesse of hart his louing ours.

Among the Persians, it was a matter of death for any priuate person to sit in the kings seate.

Alexander being yet but euen a young stripeling, when he sawe his father Philippus, about to retreate and cast awaye (as a thing that would neuer be brought to doe any good seruice,) an horse that was passing fierce, and would not suffre any man to mounte or get vp on his backe, saied: Oh what an horse thefe folkes do marre, while through default of skill, and by reason of

40.

son of coward stomakes, they haue not the waies to hãdle him. So whẽ himself with meruaillous policie and cunnyng, without beating or striking had had the handling of the saied horse, at last he lept vp on his back, and put him to a galop, and then clapped spurres to him. And whẽ he sawe his time, gẽtly turning his head with the bridle: assone as he had brought the horse backe again, and had alighted down, his father mosse louingly kissing his cheeke, said: O my dere sonne, go serche out some other kingdom mẽte for thee, for Macedonia is already all to litle for thee. ☞ Full well did it geue this prudent and wyse Prince in his mynde tofore, that to soche an haulte courage, and excellẽt nature, his fathers diciõ might not suffice. But this horse is an exaumple for vs, that many wittes at their first beginning excellent, are in processe vtterly destroyed and lost through the fault of those that haue the breaking trainyng, and bringing vp of theim, who for the moste part knowe not the waye howe to order & rewle theim, excepte they shall first haue made theim of kindly horses, very sterke asses.

Macedonia was euer to litle for *Alexander*.

Many goodly wittes marred through the fault of the instructours.

* This horse was called *Bucephalus*, as ye would saye in English, bulles hedd, either of his eugly looke, or els of the figure and print of a bulles hedde, with an hotte iron marked on his shoulder. One *Philonicus a Thessalian* had bought him for xiii. talentes, purposely to the vse of king *Philippus*. But after this facte, *Alexander* had the horse, & vsed him for his owne sadle in all his warres afterwarde, vntill the horse was thirty yeares olde. And then was he deadly wounded in a certain battaill, and had moche cure doen vpõ him to saue him, but it would not be. The death of *Bucephalus* *Alexander* tooke as heauely, as if he had lost

had lost one of his nighest and derest frendes, in so much that he buylded a citie in the place where the horse died, and for a memorie of the same called the citie *Bucephalon*, or *Bucephala*, or (as it is in *Plutarches Bucephalia*.

41. *Alexander* Dothe continuall reuerence to his maister *Aristotle*.

Thesame Alexander did continually shewe great honour and reuerence vnto Aristotle, to whome he had in his childhod been committed to be enstructed & taught, auouching himselfe to bee no lesse beholding to thesaied Aristotle, then to his father, for that of his father he had receiued entreaunce into this life, and of his schoolemaister to liue well.

We ar no lesse bounden to our scholemaister then to our parentes.

42. How a pirate being taken answered *Alexander*, when he was examined.

When a rouer on the sea was taken & brought before him, and was asked vpon whose supportation he durst be so bolde to do suche mischief on the seaes, he answered at fewe wordes as foloeth: I (saieth he) because I so doe with no more but one sely poore foyste, am called a pirate, and thou wheras, thou doest thesame with a greate naue, art called a king. Alexander mervailing at the fearelesse herte of the felow, gaue him perdone of his life.

43. *Delphi*, *orum*, a toune in the region of *Phocis*, where *Apollo* had a notable goodly temple

Where he had in his own persone purposely made a iourney to Delphos, when the Prophetisse there saied that she would in no wyse at that present tyme desire of that goddes, any answere of the matter

t. j. whiche

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and gaue vnto pilgrimes that resorted thither oracles, that is to say answers voices & tokēs from heauen of the thinges as they sought to know, which we cal working of miracles, & thinges shewed by reuelation.

which he was come for, (because it were dayes prohibited, during the which it was not lefull, no not so muche as for the oracles neither, to speake, or to geue answer in any matters,) Alexander haling and pulling with him the said prophetisse perforce, ascended into the temple. And when the Prophetisse by his importunitee and violent compulsion, enforced to goe whether she would or not, spake these words. Thou art inuincible my sonne. This is euen enough of the oracle for me (q Alexander.) ❧ Accompting and reckening the womans priuate wordes, for an answere of his purpose directly geuen vnto him from the God.

Alexander toke all to his auaūtage, that was to his appetite and purpose.

44. After that Alexander hauing taken a viage on warrefare into Asia, had distributed, and in maner geuen away by patentes vnto his capitaines & men of armes all his possessions and lāde: vnto Perdicca asking this question, what haue ye newe left to yourself sir king? Mary (q he again) hope. Then saied Perdicca: And as for hope shal be indifferent and commune for vs your souldiours, as well as for you, & so refused to take the lordship or mainour, which Alexander hadde assigned out for him. ❧ So the assured truste & confidence had they

The assured trust and confidence of *Alexander* to prosper in all his entrepryses.

Perdicca one of *Alexanders* Capitaines. And *Plutarchus* writeth that as *Perdicca* did, so did a great nombre more to whome *Alexander* had geuen & assig-

they on all handes conceiued, to make a prospe-
rous and a luckie viage.

ned portions of
landes and pos
sessions.

These same Alexander at the beginning of his reigne, when he sate in iudgemente vpon causes concerning life and death, he would euermore stoppe thone eare as long as the accuser was telling his tale. And be yng asked why he did so, the other eare (q he) I do wholy reserue & keepe for the par tie defendaunt. ☞ Would Christe all Iudges knew not the vyle at these dayes.

45. Alexander wo
in matters of
complaint cu
more reserue
one eare who=
ly for the par
defendaunt.

Against * Caellisthenes in no behalf fea- ming himselfe to the factions and guyse of the kinges court, but both in woordes and in his other demeanour openly pretending and shewing himselfe to mislike all that euer was doen there, Alexander had ofte in his mouthe this litle Greke verse.

46. Callisthenes cō=
menting the fa
ctions of Alex=
anders court ac
length grew out
of fauour, and
encurred his
mortall hatred

Μισῶ σοφιστήν, ὅστις οὐχ αὑτῷ σοφός.

I hate that wyse man, what euer he is,
That to his owne behouf, is not wyse.

* Callisthenes was a Sophiste, and a man of great eloquence as declareth Plutarchus in the life of Alexander. He was brought into Alexanders court, by the meanes of Aristotle, whose nere kinsman he was. For Aristotle and Hero the mother of Callisthenes were come of twoo sisters. Plutarchus saieth that some writers affirmen Alexander to haue hanged him on the galoes, and that other wryten him to haue died in prison by reason of long keping there in cheines & fetters. and that other saien him to haue died of the congeling or greate or tallow betwene the skinne and the flesche.

Being about to make assaute vpon the 47.
toune of * Nisa, for to wynne it, when he

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perceiued his souldiours by reason of the deapth of the flood, whiche renneth a long by the citie, to be clene discouraged and afearde to auenture, he stamped and sterted at it, cryng out with a loude voice, oh the naughtiest feloe aliue that I am, whiche neuer learned to swymme, and euen with a trice laiyng his bodie vpon his shielde or terguet in stede of a corke to staye him aboue water, he swimmed ouer the flooddc first of all his owne selfe.

The frowardnesse of *Alexander* in martiall entrepyses.

*This *Nisa* was a toune in *India*, builded by *Bacchus*. For there was another *Nisa* in *Egipt*, where *Bacchus* was nouriced by the Nymphes. There wer also other tounes mo then one or twaine of the same name elsewhere, as testifien the Geographiers.

48. Making a iourney to Troie, and there arriued, he decked and trimmed the image of Achilles with garlandes, and saied, Oh, happie art thou Achilles, that euer ỹ were borne, to whom in thy life time, it fortuned to haue soche a frend, and after thy deceasse soche a trompet and displaier of thin actes.

Alexander pronounced *Achilles* happie that euer he was borne.

Speaking of *Patroclus* and of *Homere*: of which the one was vnto *Achilles* a moste faithfull & trustie frende, and the other, throughout his whole werke entitled *Ilias*, cõteinyng .24. volumes spreadeth and bloweth about all the worlde, his glory and renoume, now when he is dedde and gone.

Patroclus the frend of *Achilles* in his life time, and *Homere* the trompetre of his renowme after his death.

Patroclus a *Locrensian*, the sonne of *Menetius*, when he had doen a murder in his owne countree, fled into the countree of *Thessalia*, vnto *Peleus* the king there, to whose sone *Achilles* he was derely beloued, and a mutuall louyng frende to him again, for he would neuer after forsake *Achilles*,

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Achilles, but wente with thesame to the battaile of *Troie*. And when *Achilles* (for displeasure and angre that *Agamemnon* king of Greece had perforce take awaie his paramour *Briseis*) would no more fight against the *Troianes*, but did a long time forbeare and refuse to come forthe of his pauilion vnto battaill, *Patroclus* did on his owne body, the armour and harneise of *Achilles*, and mindyng thereby to make the *Troianes* afeard (for of all thinges in the worlde, they could not abide the sight of *Achilles*) he bickered and fought with the *Troianes* and was slaine with the hãdes of *Hector*. Wherefore *Achilles* to auenge his death, hethought himself againe, & returned to battaill, slue *Hector*, and buried *Patroclus* honorably, & oft times did moche sacrifice to the Goddes at his tombe.

Where he was by the commune talking of many one reported to be a God, he saied that by twoo thinges especially, he did well perceiue him selfe to be a man or creature mortall, that is to wete, by slepe, and by compaignyng with women. 49.

By what argumentes *Alexander* perceiued his mortalitee.

For that these two thinges did principally aboue all others diserue the feblenesse of mannes bodie. As touching all thinges els, he was inuincible. For slepe is an Image and representacion of death, and the acte of venerous copulacio a playne spiece of the falling euil. *Plutarchus* adeth hereunto that onely the infirmitee and wekenesse of mans nature is the breder and cause of werinesse, & of carnall pleasure.

Slepe an Image of death & the venereous acte a spiece of the falling euil.

Being entreed into the palaice of Darius, when he sawe a chaumbre of a great highth, and in thesame, the beede of estate, the tables to eate on, and all other thinges after a wonderfull gorgeous sorte furnished, euen to the pointe deuise: why (q^d Alexander) was this to be a king. Esteaming that it was vnmete for a king to geue hym 50.

What *Alexander* saied, when he sawe the palaice of *Darius*, so gorgiously appointed.

Vnmete for a king to geue himselfe to delices.

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seke to soche maner delices.

51. Thesame Alexander, whensoeuer he went vnto his bed, he would of a custome diligētly serche his robes, and all his wearing geare, and saie: hath not my mother (trowe we) put some point of delicatenesse or some superfluous thing here about my clothes? ❧ So greatly did he abhorre from delices more apperteining to women, then to mē.

Alexander abhorred effeminate delices.

52. Being brought vnto his handes a litle caskette or gardeuiaunce, in whiche there was not founde emong all that other rychesse of Darius, any one iewell either more precious or elles more goodlie to the iye. When the questiō was moued, vnto what vse it might best bee applied, eche man geuyng, one this auise, an other that. It will be the best thing in the worlde (q Alexander) wherein to keepe the Ilias of Homere. ❧ Estemyng no treasure to bee more precious then thesaid boke. Soche was the cōceipt of this king being in his lustie youth, & wholly in all behaikes framing himself after the paterne of *Achilles*.

The precious cofhet, or deske or standishe of Darius.

Wherfore Alexander estemed the Ilias of Homere. and why.

53. When Parmenio gaue thesame Alexander counsaill to set vpon his enemies by night, allegeing that otherwyse it would be a very great daunger, if he should openly by daye time auēture bataill vpon so great a multitude, (for of the roumbleing noyse

rebound-

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rebounding from a feere, as it had ben the roring of the sea, thei might coniecture the contrarie part to be in maner a noumber infinite) he said: I came not hether to steale the victorie. ☞ Refusing to wynne the victorie by the defecte or aide of the darkenesse.

The animositie of Alexander.

When he had read a long bible written and sent to him from Antipater, in whiche lettres wer cõteined many surmised matters and false cõplaintes against his mother Olympias: It appeareth (q he) to be a thing to Antipater vnknowen, that one teare of my mothers yen, shal at al times washe away all epistles that come, be they neuer so many.

54.

Antipater surmised false accusatiõ against Olympias the mother of Alexander,

Howe muche Olympias might doe with Alexander with one tere of hir yes

When he had perceiued and founde that his sister vsed wanton conuersation with a certain young man of excellent beautie, he toke no displeasure therwith, but saied, tobe a thing reasonable, or, to bee a thing to bee borne withall, that she also should in some behalf haue prerogatiue to take fruicion of being a princesse in a royalme, ☞ Forasmuch as he was a kinges doughter.

55.

☞ Being of a muche contrarie mynde to Augustus Emperour of Rome, who toke nothing more greuously, then the lacinousnesse of his doughter and of his doughters doughters.

Read of this the viii. lib. xiiii. and xiiii. apophthegmes of Augustus.

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56. When he had heard the Philosophier Anaxagoras holding opinion and maintening in a certain lecture, that there wer worldes out of noũbre, the reporte goeth, that he fell on weping. And to his frendes demaunding, whether any mischaũce had befallen him, mæte to wepe for, he saied: haue I not, trow ye, a good cause to wepe, in that, whereas there ben worldes innumerable, I am not yet come to be full lord of one?

The insaciable ambicion & desire of empier that reigned in *Alexander.*

57. Philipp⁹ at the fighting of a certain field receiued of the Triballes a sore woũdby hauing aspere thrust quite and clene through his thighe. And being afterwarde by the cure and helpe of his Surgeon saued, and recouered from perill of death, yet he tokе heauily, that the deformitæ and disfigure of hymping on the one legge, whiche had come to him by thesaied wounde, did still remain. To whome Alexander saied: sir, take no discoumfort to shewe yourselfe abrode, but euer when ye sette foorth your foote to goe, haue minde on your valiaunt manhood. ☞ And prowesse that ye shewed when ye receiued this wounde. ☜ This saiyng is ascribed to others no besides Alexander.

The *Triballes* a people nigh vnto *Hungarie.*

Philippus wounded in fighting a field against the *Triballes.*

Howe *Alexander* coumforted *Philippus* taking thought for he should halte al dates of his lyfe.

58. If at any time, either in familiare cõmuni-

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munication, or els at the table, there had come in place any contencion about the verses of Homere, one saiyng this verse to be best, an other ỹ verse, Alexander would euermore allowe & prayse this verse here ensuing, aboue all the other verses in the booke.

What verse Alexander allowed best of all the verses of Homere.

Αμφότερον, βασιλεύς τ' ἀγαθὸς, κρατερός τ' αἰχμητής. That is,

Both a good Capitaine to guide an armie,
And with speare & shield valiaunt and hardie.

He would moreouer saie, that Homere did in this verse both make honourable report of the manhood and prouesse of Agamemnon, and also prophecie of the same to come in Alexander.

Alexander shewed that Homere in collaudyng Agamemnon prophecied of hym.

At what time Alexander hauing passed ouer Hellespontus, went to see Troie, reuoluyng and castinge in his mynde the actes of auncient Princes of renoume, a certain persone promised to geue him ỹ harpe of Paris, if he had any mynde to it. No, no, (quod Alexander quickely again) I haue no nede at al of the harpe of Paris, forasmuch as I haue alreadie the harpe of Achilles.

59. Hellespontus the narrowe sea betwene Greece & Asia.

Alexander hauing the harpe of Achilles cared not for the harpe of Paris.

Achilles beyng on his owne partie a knyght stoute and actiue, vsed euermore on his harpe to plaie songes of the laudes and prayses of hardie men and valiaunt, where as Paris with his harpe

Paris the sonne of Priamus king of Troie, of whom is noted afore in the .i.

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apophthegme of Aristippus.

did nothing but twang fonde fansies of dalliaūce and lasciuiousnesse.

60. The women of Darius his court were his wife, his mother, and his two doughters.

On a tyme he went to see the women of Darius his courte, taking Hephæstion with him. And this Hephæstion (because he went at that tyme in the same maner apparell that the king did, and also was of personage somwhat bigger made then he) Sygambris the mother of Darius kneeled vnto, in stede of the king. And when she had, by the nodding and becking of those that stoode by, well perceiued, that she had takē hir marke amisse, she was muche dismaied withall, and begonne of freshe to doe hir dutie vnto Alexander. Anon sayed Alexander: Mother, there is no cause why to be dismaied. For this man to is Alexander. ¶ Doyng to wete, that his frende, was a seconde Alexander.

Hephaestiō somwhat bigger made, & taller of personage then Alexander Sygambris the mother of Darius.

Alexander esteemed Hephaestiō a second Alexander, according to the prouerbe amicus alter ipse that is, two frēdes are one soule and one body.

61. Howe Alexander coming into the temple of Hammon was saluted by the priest, or minister there.

When he was come into the temple of Hammon the minister there, being an auncient saige father, welcomed him with these wordes, All haill * my sonne, and it is not I that doe call thée by this name, but the God Iupiter. Then saied Alexander, I take it at your hande O father, and wilbe cōtented fromhencefoorth to be called your sonne vpon condicion, that ye graunt vn-

* Plutarchus writeth certain autours to affirme, that the minister welcomed hym in

to me

to me the empier, and dominion of all the whole woꝛlde. The pꝛieſt went into the pꝛiue chaunceli, and (as though he hadde ſpoken with God,) came foꝛth againe, and aunſwered that Iupiter did by aſſured pꝛomiſſe make him a graũt of his boune that he aſked. Then eftſons ſaied Alexander. Now would I fain knowe, if there be yet remaining vnpuniſhed of any of thoſe perſones whiche killed my father. To this the pꝛieſt thus made aunſwere: As many as put their handes to the ſleing of Philippus, haue receiued condigne puniſhement foꝛ their offenſe euery one of theim, but as foꝛ your father, no moꝛtall creature hath power to deſtroye, oꝛ to werke diſpleaſure vnto, by laiyng awayte foꝛ him. ☞ Signifiyng that he was the ſoonne of *Iupiter* and not of *Philippus*.

Where as Darius had ſet his armie royall of a ☞ wondꝛous great noumbꝛe, in a readineſſe to fight, Alexander was taken with a meruaillous dead ſlepe, in ſo much that being euen in the daie time, he coulde not holde vp his hedde, noꝛ awake. At the laſt great pꝛill and daunger being euen at hande, his gentlemen entring his bedde chaumbꝛe, made him to awake. And whē they

Greke, & myſtrding tenderly & gently to ſaiure with this woꝛd παιδίου, ſonneklin, c. little ſonne, treꝛped a litle in his tongue and by a wꝛong pꝛonunciation in ſteade of παιδίου, ſaid παιδίος which being deuided into two woꝛdes παῖ διὸς, ſounneth the ſonne of *Iupiter*. *Alexander* made to beleue, that he was the ſonne of *Iupiter* and not of *Philippus*.

62. ☞ *Plutarchus* in the life of *Alexander* ſaith that *Darius* had in his armie v. hundred thouſand fighting men, beſides thoſe whiche were in his nauie on the ſeas *Alexander* tane with a bedde

Kepe euē in the daye time whē *Darius* laye in the campe ready euery houre to set vpō him &c. why he saied when he was awakened.

they saied vnto him, that they mervailled how he could in that present state of his affaires be so quiet and voide of all care, as to slepe so soundely. Mary (qᵗ he) Darius hath deliuered and quite discharged me of great carefulnesse and trouble of mynde, in that he hath gathered all his puissaunce together into one place, that we may euen in one daye trie, whether he shall haue the soueraintee, or els I.

63. The Corinthiās had by Ambassadours geuen to Alexander Magnus to enioye the right of all their libertees and francheſſe. This kynde of pleasure doing, when Alexander had laughed to skorne, one of the Ambassadours saied: Sir, we neuer yet vnto this daye made any for euer frē of our citie sauing now your grace, and ones afore time Hercules. This heard, Alexander with all his herte, accepted the honour vnto him offred. ☞ Whiche honour, partely the raritiee made vnto him acceptable, and partlye, that he was therein ioyned with *Hercules*, a knight of moste high prayse and renoume.

The Corinthians made *Alexander* free burgesse of their citee.

64. At the siege of a certain citee, whyle he serched for the weakest places of ꝯ walles, he was striken with an arrowe, but yet he would not leaue of his purpose. Within a

whyle

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whyle after that, the blood being staunched, the anguishe of the dzie wounde encreaced moze and moze, and his legge flagging down by the hozses syde, by litle and litle was all aslepe, and in maner sterke stife, he being of foꝛce cõstreigned to geue ouer that he had begonne, and to call foꝛ his Surgeon, saied to soche as were pꝛesent: Euery body repoꝛteth me to be the sonne of Iupiter, but this wounde saieth with an open mouth, that I am a moꝛtall manne.

Alexander aduised & knowleged himselfe to be a moꝛtall man.

One Xenophantus customably vsed by certain measures playng on a flute, to set Alexander foꝛthwarde to battaill. And all persones woũdꝛing that muſike should be of soche foꝛce & power, one emong theim saied: If Xenophantus be soche a cunning doer, leat him plaie some measure to call Alexander home againe from makinge warres. 65.

Meaning that it was no very high point of cunning to bring a body to the thing, wherunto the same is of him self propense, and of his owne pꝛopꝛe nature inclined.

(**)

¶ The saiynges of Antigonus the firste kyng of the Macedonians ☞

☞ This *Antigonus* was of all the succeſſours of *Alexander* moſte puiſſaunt and mightie. And *Plutarchus* in the like of *Demetrius* ſaieth that *Antigonus* had by *Stratonice* the doughter of *Corthaeus* twoo ſonnes, of whiche the one is called (of his brothers name) *Demetrius*, and the other (of his fathers name) *Philippus*. And the ſame *Plutarchus* in the like of *Paulus Emilius*, and eis where in mo places then one ſaieth, that this *Antigonus* euen by the title of his birthe and deſcente, claimed to haue the name of a king, and firſt begun to reigne in *Aſia*, after the deceaſſe of *Alexander*. Albeit (as the ſaid *Plutarchus* in the like of *Demetrius* teſtifieth) the ſucceſſours of *Alexander* wer not euē at the firſt called kinges, but certain yeres after, when *Demetrius* the ſonne of *Antigonus*, had on the ſea ſubdued *Ptolomeus* the king of Egipt, & had deſtroied al his naule, then came one *ariſtodemus* a *Mileſian* from *Demetrius* in poſt, & ſalued *antigonus* by the name of kyng. Then *Antigonus* not onely in his owne partie and behalfe vſurped the name, the honour, the eſtate, & the ornamentes and armes of a king but alſo ſent vnto his ſonne *Demetrius* a Diademe, that is to ſaie, a kynges croune, togethee with letters, in whiche he called him a king. *Antigonus* reigned xxii. yeres, and kepte in the time of his reigne many warres, and at laſt was ſlain, and died euen in the field.

I. ANtigonus was an egre and a ſore man, in taking exactiōs of money of his ſubiectes. Whereupon, to a certaine perſone, ſaiyng, I wis Alexander was no ſoche man: a good cauſe why, q̄ he again, for he reaped Aſia & had all the eres, and I doe but gather the ſtalkes. ☞ Wy ca-

Why Antigonus excuſed his grenous exactions of money emōg his ſubiectes.

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ning that *Asie* sometime the richest and worthiest countree of the worlde, had been afore his tyme spoyled by *Alexander*, and that he must be glad and faine to scrape together what he might be able to get emong theim, hauing been afore in soch wyse pilled, and left as bare as Job.

Alexander spoyled *Asie*, & left it as bare as Job.

Beholding on a time a certain of his souldiours to plaie at the balle, hauinge both their iackes and their salettes on, he was highly well pleased with the sighte therof, and commaunded the capitaines of thesame soldiers to be called and fette, to thintent to geue theim thanke, & to prayse theim in presence of their capitaines: but when woorde was brought him, that the saied capitains wer drinking and making good chere, he cõferred their capitainships vnto those actiue souldiers, whiche hadde plaied at the balle, in their harnesse.

2. Holy. *Antigonus* bred certain of his capitaines which fate drinkyng whyle their souldiers exercysen themselfs with playing at the balle in their harnes

Will vnder one both punishing the sluggishenesse of the capitaines, and with honour and promotion rewarding the actiuitee of the souldiers.

Euery bodie merualling that wher in the beginning of his reigne he had been a very sore man, nowe being striken in age, he governed his royalme with all mercie and gentlenesse: At the beginning, saieth he, it behoued me to haue a kingdom, and at this daie I haue more nede of glory and beneuolence. Meaning, that an Emprer is ofte

3. *Antigonus* in ye beginning of his reigne, a sore man, but in the later end full of al mercy and gētlenesse.

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ofte times by the sweord and by roughnesse purchaced or acquired, but thesame not reteined, or long yeares continued, without the honest opinio that the subiectes haue of their king, and the hertie good wil of the prince mutually towardes his subiectes.

4. What *Antigonus* aunsweered to his sonne being muche inquisitiue when the cãpe should remoue. Albeit *Plutarchus* nameth that it was *Demetrius* that was so inquisitiue.

Thesame Antigonus vnto his sonne Philip being full of questions in presence of a great noumbre, and saiyng: Sir, whẽ shall we remoue the campe: thus aunswered: what, art thou afeard, lest thou alone of all the coũpanie shalt not heare the trõpette blowe: ❧ Noting the lacke of experiẽce and skylle in the young man, in that he would in the hearing of a great compaignie moue soche a question to his father, whereas in time of warre, the ententes and purposes of princes, ought in no wyse to bee vttered ne disclosed, but as often as the campe must remoue, a troumpette geueth a knowledge therof to the vniuersall multitude all together.

The entẽtes & purpoles of princes ought in no wise to be vttered in time of warre.

5. How *Antigonus* & disappointed ỹ purpose of his sonne, seeking to be lodged in an house wher his lous was.

When his sonne the saied Philip being a young man, had made wondreous earnest requeste and suite to haue his lodgeing appointed him at a wedoes house, that had three faire & welfauoured doughters, Antigonus calling for the knight herbinger, saied vnto thesame: wilt thou not se my sonne boyded out of soche a streighte corner? ❧ He did not discrie howe the young mans herte was set, although he knewe thesame to seeke

to seeke wheron to bestowe his loue, but founde an impedemēt by the narrowe roume of the house in which ỹ wedow lined with hir thre doughters.

After that he had perfectlie recouered of a sore disease and maladie, well (saieth he) al this is no harme. For this sickenesse hath giuen vs a good lesson, not to be proude in hart, for almoche as we be mortal. ❧ who had taught this Heathen kyng sothe a pouncte of philosophie, metre & worthy for any christiā hart: His frendes lamented and bewailled, as a great euill, that he had been so sore sicke, but he entermeted and toke, that to hym thereby had redoūded more good then euill. The maladie had made his bodie leane, and bare of flesshe, but it endued & replenished his harte with soberneste and humilitee. It had shrewdly abated the strength of his bodie, but from his harte it pulled awaie insolencie, that is to saie, presumpcion in taūyng highlie vpon hym, whiche is one of the moste perilous diseases in the worlde. And therefore the matter goeth not all of the worst, when the lighter maladie either forefendeth and debarreth, or els expelleth and driueth out the greater.

6.

Sickneste p tēteth vs in remembrance nō to be proude in hart for almoche as we bee mortall.

Insolencie one of the moste perilous diseases in the worlde.

It goeth not all amisse, whē the lighter disease driueth awaie the greater.

Hermodotus a Poete had in his verses, writen Antigonus to be the sonne of Iupiter. Antigonus readyng the same, sated to this thyng was that pillepot bearer, neuer made priuie, nor of coūsaill by me. ❧ After a very pleasaunt sorte, mockyng the flatterie of the Poete, and with no lesse humilitee, agnisyng & knowlegyng the base linage that he was come of, in comparison of beyng sonne to Iupiter. Lasanū Lasanophorus.

7.

The humilitee of Antigonus.

Lasanum.

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is Greke and Latine for an yearthen pissepot, or chaumber vesselle, &c. and thereof *Lasanophorus*, a chambrer, or, a grome of the stoole, so that if *Antigonus* wer the soonne of *Iupiter*, the same thing had vnto that presente houre escaped vnknowen, aswell to his grome, whose daily office it was, to gine vnto hym his vrinall in his chamber, as also to himselfe the saied *Antigonus*.

How Antigonus answered one, saiyng al thinges to bee honest & lefull for kinges to doo.

8. A certain persone saiyng, that all thynges wer honest and iuste, or lefull for kinges to do: by Iupiter, saith Antigonus, and euē so thei be, for the kinges of barbarous wilde, and saluage nacions, but to vs that knowe what is what, those thinges onely are honest, whiche be honest of themselfes, and onely soche thinges leefull, or stādyng with iustice, which are of their nature iust and leefull in verie deede. He did with high grauitee dampe and put to silence, the flatteryng wordes of the partie, by whose mynde and will all thinges should be permitted as leful vnto kinges and gouernours. For truly a kinge is not the rewle of honestee and of iustice, but the minister of theim. And would God the eares of christian Princes neuer heard any syke wordes spoken, or if they did, that they would with semblеable seueritee reiecte and abandon thesame. For what other thing saien those persones, who are alwayes harping on this streng, and synging this songe, that soloeth: what standeth with the liking and pleasure of a Prince hath the force, strength and vertue of a lawe. And those who doen affirme a king not to be vnder bond or subiection

To good kynges onely soch thynges ar honest and iust as seen in verie deede honests and iuste.

A king is not the rewle of honestee and of iustice, but the minister of the.

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iection of any lawes, and soche as doen attribute and assigne vnto a king twoo distincte powers, the one ordinate, and the other absolute, of which the first may doe no more nor no otherwyse, but as the lawes and statutes of a royalme, as couenauntes and bargaines betwene partie and partie, and as leages and agrementes publique betwene royalme and royalme doen require, & the other, whatsoeuer stādeth with the pleasure, appetite, and phansie of the Prince.

Marsyas the brother of Antigonus had a matter of suite and trauerse in the lawe: but he besought the king that the matter might be heard, and a secrete court purposely holden at home within his house for it. To whome Antigonus in this wyse made answere. If we doe nothing but according to iustice, it shalbe muche better ỹ it be doen in open courte, and in the face & hearing of all the people. ☞ The naturall zele and tendre loue towarde his owne brother could not obteine of the king, to haue so much as one iote of the lawe or of the ordre of iustice releassed. And as for Marsyas he cloggued & bound on all sides with this saiynge that could not possible be auoided. If ỹ knowe thy matter to bee naught, why doest thou sue, or trauerse the lawe: if thou know thy cause to be good, and the lawe to be on thy side: why wouldest thou auoide to haue al the world priuie to it, and labourest in any

9. What Antigonus said to Marsyas his brother beseching that an actiō of his might be heard and iudged in a secrete place, and not in open courte.

The vpright iustice of Antigonus.

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It is to be greatly mistrusted, if one labour to bring a matter of open courte into a secrete chamber.

wyse to haue a matter of open court to be doen secretly in hugger mugger, assured there, not to escape or auoide the sinistre, mistrusting of al the contree, yea although thou shalt cast thine aduersary, and haue the matter rightfully to passe with thee.

10. Where he had on a time in the winter season, constreined his army and tentes to be remoued, vnto a place where was no store ne prouision of thinges necessarie, & for that cause certain of the souldiers spake many naughtie wordes of reproche by the king, not knowing him to be euen at their polles, he put abrode the louures of the tente with a ruttocke that he hadde in his hande, and saied: Sirs ye shall beshrewe yourselfs, except ye go ferther of to speake euill of me. ☞ what thinge more full of mercie then this worde of pleasaunce? or what thing more full of pleasaunce then this deede of mercie? he semblced and made as though he toke not indignation or displeasure for their speaking euill of him, but for ỹ they did it so nere his nose, that they might easily be heard of the parrie, on whome they railled.

The lenitie & mansuetude of Antigonus.

11. Vnto one Aristodemus (who was one of the kinges priue chambre nere and familiar about him, but deseded) as it was thought (of a cooke to his father) vnto this Aristode-

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Aristodemus, auising him to abate some-
what of his great charges, and of his bou-
teous geuing rewardes and fees, he said.
Aristodemus thy wordes me thinkell and sa-
nour all of the gruell. & Courtesly and by
a preatie colour telling him that sparing, pinching
and playing the nygardes or hayuers, belonged to
cookes, and not to kinges: and therefore that he
the saied *Aristodemus* in soche counsaill geuing had
no remembraunce ne consideration with whome
he was of housholde in high degree, fauour, and
acception, but of what man to his father he was
descended.

How Antigonus answered one *Aristodemus*, auising him to abate of his charges & pensions giuing.

Bountie & largesse is behaling for kinges.

When the Athenians, to shew honour
vnto Antigonus, had admitted & receyued
or enrolled a bondman of his in the nũber
of their free citezẽs or burgesses, as though
the same had ben come of an honest stocke,
or had ben borne out of seruitude and bõ-
dage. It is no point of my minde or wil (q
Antigonus) that any citezen of Athenes
should come vnder my handes to be scour-
ged with whippes, & Signifiyng to be a
thing of their own voluntarie doyng and of their
owne handie worcking, that he might lawfully
scourge, or beate with whyppes one citezen of
Athenes beyng & remaining still his bondman: but
yet in the cite of *Athenes* many mo thẽ one to had
well deserued to be whipped of the king, for that
as much as in them lay they released and made
free another mans bondseruaunte.

12.

What *Antigonus* saied, when the *Athenians* had made a bõd man of his free citezen among them.

In olde time it was lefull for the maisters to beate their bõd seruantes with roddes, or to scourge them with whippes at their owne pleasures, & as often & as much as them listed.

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13. A certaine young strieplyng, beyng a disciple or scholare of Anaximenes the rhetorician, pronounced in the presence of Antigonus an Oration deuised and made by his maister not without great studie, and the young thing taught afore for ỹ nones, and purposely brought in to pronounce it, (as though the Oration had been of his own making, and that it mighte none otherwise appeare vnto the king.) And so when Antigonus in the middes of geuing audience vnto the proposition (being desirous to be certified and to haue knowledge of whatsoeuer it was) asked a question, and the young mã forthwith had sodainly stopped in his matter not able to proceade in it, nor hauinge a worde more to saie: why howe saiest thou (q the king) was not this also drawen and copied out for thee afore in a booke.

Solome Sermons and orations of an other mannes making.

That this kyng iudged contrarie to all reason and reprocheable, in one that was in maner but euen a very childe, thesame nowe at this daie is accounted an high point and royall thing, that is, euen graund seigniours hauing to saie before kinges and princes, to cunne by herte, and to rendre again after the maner of an oration or sermon, hauing ben in making a whole halfe yere together with fore labour and study by some rhetoriciã or learned man hiered thereunto. And many times it chaunceth, that for the persones, (yea euen no body at all breaking their tale) forgetten

getten theimselfes, and fallen clene out of their matter, & maken all ỹ presence to laugh at theim.

Hearing one other rhetorician rolling in his peinted termes, and telling his tale after this curious sorte χίονοβόλος ἡ ὥρα γενομένη, λειποβόσανεῖν ἐποίησε τὴν χώραν that is, the snowe casting season nowe coming in place, hath made this climate vtterly desolate of herbage, or hath brought this climate to clene disherbageing: why (ỹ he) wilt ỹ not surceasse to deale with me, in thy termes, as thou doest with the simple innocentes of the commen people. 14.

Antigonus was moche offended with a *Rhetorician* vsing ouer curious ynkehornetermes & telling his tale

The king was muche offended and displeased with the ouer exquisite maner of telling his tale, with the which maner curious filed termes that *Rhetoricians* vsen to set out their peinted sheath emong the vnexperte or ignorant multitude of the people. But thesame to do before a king was an abusing of the Princes pacience. In stede of these wordes, χίονοβόλος ἡ ὥρα, the snowe casting season, he might haue saied, the wynter season. And these wordes, λειποβόσανεῖν ἐποίησε, that is, hath brought this climate to clene disherbageing, smellen all of the inkehorne, and maye scacely be well licenced vnto a Poete, & muche lesse to an Oratour.

A Clime is a region or coast of a countree.

Vnto Thrasillus a Cynique asking of him, in the waye of a rewarde a grote or sir pence: that is no rewarde for a kyng to geue (ỹ he) The Cynique ekesions replying 15.

Vpon Antigonus detected a Cynique *Philosophier* asking a reward of him.

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Of the valour of a Drachme & a talent it is no ted afore in the seconde saiyng of *Aristippus* & xlii. leafe.

well, then giue me a talent: may (q he) that is no mete reward for a Cinique to receiue ❧ So on both sides he defeated and disapointed the importunitee or sauctnesse of the crauer that would not bee aunswered, whom he deamed not worthie to haue any good doen hym.

How *Antigonus* erhor ted his sonne *Demetrius* whē he sēt him forth with an armie to deliuer Grece ✱ Whether it is afore noted that *Antigonus* had two sonnes, & named the one by his brothers name *Demetrius*, & the other by his fathers name *Philippe*, *Plutarchus* saith that soche was the fame & brute that went of him. Albeit (saieth *Plutarchus*) in the like of this *Demetrius*) many chronicleers haue left in writing, that this *Demetrius* was not the sonne of *Antigonus*, but his brothers sonne come. For the father of *Demetrius* being deceassed, and his mother being married vnto *Antigonus*, *Demetrius* being a very young infant, was beleued to be the sonne of *Antigonus*, and made the more, because that *Philippe* being twoo or three yeares younger of age then *Demetrius* died, and *Demetrius* was by *Antigonus* made his heire apparaunt, to succede him in his crowne and empier.

16. When he sent his sonne ✱ Demetrius with a great nauie, and with a great puissaūce of soldiers, for to deliuer the Grekes and to set theim free from all yokes of homage, or forren subiection: he saied, that glory and renoume was like a beaken, enkendled or set on fire from Grece, as from a mountain with an high top, to extende & spreade light ouer all the whole vniuersall worlde. ❧ Pricking forthward the yong mā. with desire of glorie, to make hym doe the part of a valiaunt knight, forasmoche as by so doyng, the bruite of that same his high praise and commendation was not to be hidden or pēned, within the limites and precintes of Grece, but rather to ren abroade, throughout all coastes and partes of the worlde, by reason of the greate fame and name that Grece had euery where all readie.

17. The Poete Antagoras he founde on a time

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time in his tente sething a coungre, & bus-
sily stirring ỹ panne with his own hands:
and standing euẽ herd at his poile behind
hym, he saied: doest thou suppose O Anta-
goras that Homere, when he wroote the
actes of Agamennon, * did sethe coũgres
as thou doest nowe? To this saied Anta-
goras again: And thou sir king, doest thou
suppose that Agamenon in the tyme of
doing those noble actes, made soch curious
searchyng as thou doest, if any bodie in the
hosse sodde any Coungers? ❧ The kyng
toke paciẽtly & in the good part, to be paied home
iestе for iestе, euen as though the matter had ben
betwene twoo familiare plaifeers eguall of degre
or frloes like.

The familiar iesting betwene the king Antigonus, & the poet Antagoras.

* Agamenon the king of Micene, and of all the Argiues, the sonne of Atreus and the brother of Menelaus king of Lacedaemon (for whose wife Helene, all the kings of Greece made warre against Troie.) and Agamenon was the heddes and chief kyng slaine by his wife hir aduulterer and by his doughter when he Grecians should take their viage towardes Troie.

of theim all. But at his retourne from Troie he was slaine by his owne wife *Clitemnestra*, by the helpe of *Egistus* who kept her, because he had (as *Clytemnestra* supposed) slain *Iphigenia* his doughter and hirs in sacrifice vnto *Diana*, at the porte of *Aulis*,

Antigonus had on a season in his dreaming, seen Mithridates reping goldẽ corn, and therfore laied awaite to haue the same Mithridates by the backe, and to despeche hym out of the waie. And when he had opened this matter vnto his sonne Demetrius, he bound the same by an oth, to make no wordes at all of it. Wherefore Demetrius taking Mithridates in cõpanie with hym, 18.

The faithfulnesse of *demetrius* towarde *Mithridates* his frend

cauing his oth
of right, & not
breaking the co
maundemente
of *antigonus*.
* Of this *Mithri*
dates kyng of
Pontus, it is writ
ten that he wes
a man of a migh
tie great stature
strong of bodie
of a noble cou
rage, of excellēt
wit and politie
and of incredi
ble memorie.
For where he
was king of.22.
nations, it is certain that vnto euery of thesame, seuerally he made la
wes, and kept courtes, and ministred iustice in their own tongues, and
that during the time of his reigne, whiche continued by the space of.56
yeres, he neuer neded the helpe of any interpreter betwene him and
any of the nacions being vnder his obeisaūce & subiection, but would
talke withall and singular persones of thesaied nacions in their own
languages. He kept warre against the Romaines many yeares. At last
he was discomfaicted by *Lucius Scylla*, and vtterly ouercommed by *Pō
peius Magnus*. And at last being besieged in a certain castle by his owne
sonne, he tooke poyson to destroye himselfe, but when he saw that it
would not worke vpon him (for he had by the cōtinuance of long and
many yeres, accustomed himselfe to take euery daie preseruatiues &
immediatly vpon the preseruatiues to take poyson purposely, that if
any suche chaūce fell it might not hurte him) he called one of his trus
tie seruauntes to slea him, and where as the seruaunt being with the very
sight of his maister dismaied, failed in herte, nor had the power to exe
cute that deed *Mithridates* called him backe again, and helped his hand
to the ministerie of cutting his owne throte.

him, wēt walking vp and doun on the sea
banke, & with the nether ende of his spere
wrote in the sande, as it is writ
ten, Mithridates
auoide the coūtree. Mithridates * well per
ceiuyng what the matter meant, fled into
Pontus, and there reigned as kyng, al the
daies of his life after. ☞ But this historie,
forasmoche as it is no *apophthegme*, ☜ (for an *apoph
thegme* consisteth in woordes spoken) semeth to haue
been put in by some other bodie. ☜ Then by *Plu
tarchus* who compiled the treatise of *apophthegmes*. Albe
it woordes after suche sort, and for suche purpose writ
ten, maie haue the force, strength, and place of woordes,
with the tongue and voice pronounced.

19. When the frendes of Antigonus aduised hym, that in case he should winne and take the Citee of Athenes, he should sense and ward thesame with strong fortresses, and

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and sure garisons, to thende that it might no moze fall to rebellion, & that he should with most earnest cure and diligence kepe it, as the foundament, the staie, oz the leaning poste of all Greece: he aunswered that he had euermoze been of this mynde, that he beleued none to be a moze sure foztresse oz garison of a royalme then the beneuolence and hertie loue of the subiectes towardes their pzince.

Athenes the [illegible] *damente of* [illegible] *Greece, and* [illegible] *onelie poste* [illegible] *leane to.*

The most [illegible] *garrison of a realme, is the* [illegible] *beneuolence of the subiectes towardes the* [illegible] *pzince.*

Thesame Antigonus when he heard repozted that all ỹ other kynges of Greece had conspired his destruction, woundzous pzesumpteously aunswered, that he would with one stone, & with one shought make thẽ al to take their heeles and to ren euery man his waye, euen as one should spzing a whole flight of byzdes pecking vp cozne newly sowen. ☞ But neuertheleste in this battaill was *Antigonus* slain, and *Demetrius* banquished and put to flight, and al their kingdome spoiled, and parted emong *Antiochus Seleucus*, and the other pzinces that made warre against theim, as testifieth *Plutarchus* in the life of the said *Demetrius*.

20.

What Antigonus [illegible] *said, when it was shewed him that al the other kinges of Greece, had conspired his extermination.*

When Antigonus had camped in the hzowes oz edges of felles and cliefes, and in places all vneuen and full of pittes, arising and hanging in height muche aboue the plain champian grounde, Pyrrhus after pit-

21.

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This was at ter pitching his tentes about Naplia, sent
ge of Ar- on the nert mozow by an harald of armes
a noble citee
Achaia for to bidde him come downe into the plain, &
rrhus & Anti- there to assaie and trie what he could dooe
came thi in battaill. But Antigonus made answer,
er both at one that his maner of battring stode not a whit
me, and both moze in the furniture of harnesse and oz-
mynde and dinaunce, then in the opoztunitee of times
arpoie to win when to fight, and that foz Pyrrhus, (in
e citee. But case thesame were wery of his life) there
e Argiues sen- wer wayes many enough open oz readye
ing to either to dispetche & ridde him out of the wozlde.
f theim am
assadours, &
aiyng theim
o holde their
andes, and to
bstaine from
oing iniurie to a fozen citee whiche neither of theim bo he had anye
ight oz title vnto. *Antigonus* promised to departe and gaue vnto the Ar-
iues in hostage thereof his sonne *Alcyoneus*. But *Pyrrhus*, where as he
pzomised to doe thesame, yet did it not, but by night entred the citee
vnawares and vnknowyng to the *Argiues* till he was euen in the mid-
des of their high streete. Then were the *Argiues* fain to desire *Antigo-
nus* to come with aide and rescue and so he did. And ther and then was
Pyrrhus slaine.

22. Antigonus beyng asked the question, whiche of all the captaines of his time, he iudged to surmount all others in wozthi-nesse, Marie, ✱Pyrrhus (q he againe) if he might liue to be an old mã. ¶ He gaue not a determinate sentence, that *Pyrrhus* was alreadie the verie best, but that he was like to be the pzin-cipall best in deede, if age & continuaunce of tyme might acquire, the experience and perfect knowe-lage of thynges.

✱ *Pyrrus* was king of the *Epi-rotes* (a nacõ be-twene *Macedo-nie* and *Illyricũ* whiche *Illiricum* is now called *Slauonie*) moche praised of all writers, foz a gentle and a courteous king, wittie, politike, quick in his
business, aduentyrous and hardie, and of soche a stirring nature, that

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as (*Plutarchus* in his life testifieth) neither hauing gotten any victo-
rie queste, nor yet being vanquished or ouercomed, he could quiet
rest to be in rest and peace. And *Plutarchus* in the life of *Annibal*, and
so of *Titus Quintius Flaminius* telleth, that whē *Scipio* emong many o
thinges, required *annibal* to shewe him, eue as he thought in his mi
whom he reputed of all that euer had been, or were then alyue, to be
woste worthie and moste noble capitain of an army, Marie *Annib*
Alexander the greate, I esteme to be chefe and principall, and next
him *Pirrhus*, & my self the third. And of the same *Pirrhus* he saied at
other time, that if he had had the peace to hold and kepe an Empire,
well as he could achiue and winne it, he had had no cousin. All this
doen when *Pirrhus* would haue taken the Cities of *Argos*, as is saied
the annotacion of the *apophthegme* next afore going.

The same Antigonus seyng one of his soldiours, beyng in all behalfes, or, at all assaies stoute and valiaunt, and forward or prest to enterprise all maner hasardes or auentures, to bee not verie well at ease in his bodie, demaunded what was the matter, that he loked so pale and wā of colour. When the partie had cōfessed vnto hym a priuie disease, liyng within his bodie. Antigonus commaunded his Phisicians, that if it might possibly by any meanes be doē thei should giue medicins that might cure him. But the soldier being now clene ridde of his maladie, begō to ware euill willing slacke, & lothe to fight, and with lesse forewardnes, to put himself in any perilles or daungers. The king greatly meruailling there at, asked of him, what was the cause of his minde so chaunged. Then saied the soldiour;

23. The tenderne of *Antigonus* wardes his soldiours if thei were sicke.

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soldiour: for soth sir, euen you and no man els hath been the cause. For when I liued in continuall anguishe and pein, I had no feare of my life, beeyng in soche case, but now, sens by your meanes, my life is becõ more dere vnto me, I am moche more charie, that it maie not be lost.

elicitee maieth menne timorous and vile harted.

24. Antigonus the first vnto a certain Sophiste, offryng him a booke, conteinyng a traictise of iustice, saied: certes thou art an vnwise man, whiche, where thou seest me with all ordeinaunce of warre, werkyng and doing mischief, to ỹ citees of forreners, yet neuertheless, wilt nedes talke to me of iustice. ❧ His meanyng was, that soche persones as either for the enlargyng of their dominion, or els for to purchace glorie and renoume, doen make warre vpon alien citees, or forein cõtrees, can not saue the lawes of iustice vpright.

This Antigonus was the firste king of ỹ name and there was besides him another Antigonus the secõde king of Macedonie. Soche persons as for Empire or for glorie doen inuade forein citees, cannot saue the lawes of Justice vpright.

25. Antigonus the first, when he had often times suffred Bias importunatly, troublesing him with begging this and that: at last beyng ouercomed with werinesse thereof, sirs [qd he] deliuer vnto Bias a talẽt, though it bee perforce and againste my stomake. ❧ Signifiyng that Bias had not with his good harte and will, obteined that benefite, but rather had forceably and by violence extorted thesame, with importune and endelesse crauyng.

With what wordes Antigonus gaue a talẽt vnto Bias, of whose importune crauyng he could not be ridde.

Antigonus

Antigonus, when he had heard in the derke night season, certain of his soldiours wishyng all the mischief possible, vnto the kyng, that had brought thē into that euill pece of waie, and into that moire, not possible to wade through, or to geat out of, he came to them that were moste encombred, and when he had dispeched them out of the moire (the parties not knowyng who had succoured and holpen them, so wel to passe through it: now (ꝙ he) curse Antigonus by whose fault ye haue fallen into this encombreaunce, but wishe well to thesame, and praie for him, that he hath now recouered you againe, and brought you out of this goulfe or quauemoire. ❧ With this sole atyengemēt, was the right noble hart of this kyng contented and satisfied. 26.

The exceadyng humanitee of the most noble hart of Antigonus, in auenging the wordes spoken by hym.

Thesame Antigonus whē the Grekes were besieged, in a little prety pile or castle and thesame Grekes, vpon thaffiaūce and boldnesse of the place (bycause it was a verie strong holde, of so smal a thyng) setting their enemie at naught, made moche and great iesshyng, at the deformitee and bleamishes of Antigonus, and made many mockes and skornes, now at his dwarfishe low stature, and now at his nose as flat as a cake, bruised 27.

Antigonus lobde of stature, and hauing a flatte nose.

What Antigonus saied when the Grekes, whē

He besieged in a castle, issued & sailied at him ouer the walles

sed or beaten to his face: I am glad yet (quod he) and trust to haue some good chaūce and fortune by it, now that I haue *Silenus in myne armie. And after that he had with lacke of vitailles, brought those choplogges or greate prattlers, as lowe as dogge to the bow (as the maner is to do with soche persones, as are takē prisoners in warre, that is to wete, soche as maie doe good seruice in warre to be appointed, sorted, and placed vnder one baner or an other, emōg the ordinarie soldiours, and the residue to bee offred to sale by an open crie) he saied that he would not doe so with them neither, saiuing for that it was expedient for them, to haue some maister, to correcte and punishe them, which had soche naughtie tongues.

How men takē prisoners in battaill, wer vsed in old time

The humanitie of *Antigonꝰ* and lenitee toward his enemies.

*Silenus was the fosterfather of Bacchus, whō for his mōstreous misshape, & for his fonde toies, Iupiter, Apollo, Mars, Bacchus, Mercurie and Vulcan, and the vniuersall compaignie of the Poeticall Goddes, vsed for their foole (soche as our princes and noble men haue now of daies) to make them sport and pastime to laugh at. For it was an euill disfigured auishe body, croūpe shouldred, short necked, snatnosed, with a Sparowes mouth, full of vngracious prankes of laughter. clad in a fooles cote, neuer without his belle and his cockes combe, and his instrument whereon to plaie toodle loodle bagpipe, moche after the facion of fooles (soche as are exhibited in Morice daunces, and soche as are peinted in many papers or clothes with wide mouthes, euer laughing with their Jilie, hauing fooles hoodes on their heds, with long asses eares.) By the paterne and likenesse of this *Silenus, wer deuised and made in old time, to set in the galaries and chambers of noblemen, little monstreous and elnishe misshapen

This saiyng I suppose to be al one with that whiche *Plutarchus* maketh mencion of, saiyng that it is otherwise tolde of *Seneca*.

Pictures Images, so was ryght that they might be taken one piece from the other, and that they had leaues to fold and to open. These Images being shut close represented nothing but the likenesse of a foule and euill fauoured mishappen bodie, made like a foole, blowing on a bagpype or shalme, or on some other sactioned pipe, but the same beyng vnfolded and spred abroad, shewed some high mistical matter, and lo an excellent glasse, of merie sull of maiestie, wholle contrarie to that it was wen to be at the first vieu when it was shut. Unto this sort of Images trotte Alcibiades in the merke of Plato, entitled, the Banquet, compared and likened Socrates, because the same was a mocke other maner waies, but the same him thoughtie and tooke vieu of his minde and harte within, then at the first blushe, in apparance of bodie he semed to be (as wyll wyteth to reason) maiestie more at large in the properbe Sileni Alcibiadis, in the chiliades of Erasmus. And to the same alluded Antigonus saying, that although the very perfonage of Seleucus, and in shape and maner comelie, nor all of the beste made, yet in good qualeties of mynde, in feates of policie, in Martiall prowesse, in knowlege of warre, a really and most semblable princelie vertues, he gaue place to none other of his progenitours, the kinges that had been before him. Yet Plutarchus saieth in the life of Demetrius, that the same Demetrius was a verie tall manne of personage and stature, and yet not altogether so tall as his father.

Thesame Antigonus when he had take 28.

vp in his hande an instrument, wherein in greate letters of leede hande, yea Marie (quod he) these letters are big enough to be seen for a blinde mannes eyes. Seeyng at the bleare eithe and impediment of his eyes. For he had no more but one eye to see withall. But those same wordes, and other bodie should not haue spoken without iuopardie and perill of his beste eyne, which the king euen so proued, and came in vse by + Theocritus the Chian, of whom in an other place and tyme shalbe mentioned.

Antigonus is letted at the impediment of his owne eyes.

+ Antigonus seeyng a singuler good maine and way in his subiectes yeares when Philippus the father of Alexander, laie in siege of Perinthus (a noble citee of Thracia) in the coste of Propontis now called Herald. Had the one of his eyes stricken cleane out with the dartes of a quarell out of a crosse bowe. And many persones approchyng vnto him, and addressyng to plucke out the quarrell. Antigonus bode out bothe eyen, yer he let suche skill, neither did he plucke it out

a departe aside or ceasse fighting, vntill he had discomfited his enemies within the walles of the citee, and put them to flight.

The historie of *Theocritus* the *Chian*, doeth Erasmus write in the. vi. booke of his *Apophthegmes*, as followeth: when *Theocritus* had been attached and should be brought afore the king *Antigonus* and the persones whiche led him by the armes, bid him to bee of good cheer, for that he should escape, and bee as well as euer he had been, at the firste houre of his coming vnto the kinges yes. Naie (q *Theocritus*) now ye put me clene out of all hope of my life to bee saued. Geuyng a sore bityng, or lowdee worde towardes the king, that he had but one eye, and not yes The king no sooner heard of the keloes reuiling, but he commaunded the same streight waies to be hanged on the galoes.

What Antigonus saied when he heard that his sonne Alcyoneus was slain in battaill.

29. Kyng Antigonus, when woorde was brought vnto him, that his sõne Alcyoneus was slaine fightyng in the fielde: stoode hanging doune his hed a pretie space, musing or studiyng with himself in his mind, and within a while he brake out into these woordes: O my sonne Alcioneus thou hast chaunged life for death, not so sone as of right thou shouldest haue doen, which hast so vndiscretely assailed thine enemies and auentured vpon them, not hauyng regard neither of thine owne life, nor of my often warnynges to beware. ☞ He thought his owne sonne not worthie to bee mourned or sorowed for, whiche had through his owne folie miscaried, & had ben the procuret of his own casting awaie. This is tolde of the report of *Plutarchus*.

Antigonus thought hym not worthie to be mourned for that had been cast awaie throwe his owne folie.

30. Thesame Antigonus seyng his sonne Demetrius somewhat fierslie or roughlie, and after a straũge sort of lordlinesse, vsing or handlyng his subiectes, ouer whiche he had

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had emplre any dominion, faied: some art thou ignorant, that our state of reigning, by beying kinges, is a seruitude laced or set out, with dignities & worshipe? Nothing might possibly be spoken, with more high wit or prudence, for as well is the prince constreined to serue the commodities of the people, as the people to serue the turne of the prince, sauyng that the prince hath it with a prerogatiue of dignitee, that thyng accepted, in seruendo regit, it is a mutuall seruitude, of the one partie to the other. For the prince vseth night and day perpetually carefully for the safegard, tranquilitee, defence, commodities, wealthe, and enhauncinge of his subiectes, neuer satisfied ne pleased with his owne felicitee, except it bee all well with his people to.

Reigne or Empire, sauing the dignitee a mutuall seruitude.

A prince perpetually careth for the wealth of his subiectes.

¶ And now the order that I haue made after a sorte make some likely matche of Romaines with the Greekes, we shall to *Alexander* ioyne *Iulius Caesar*, to *Pirrhus* we shall ioyne *Augustus*, and to *Antigonus* [illegible] shall ioyne [illegible] of Rome.

¶ The sayinges of Augustus CAESER.

Octauius Augustus Cesar was the name of *Octauius* the first *Cesar* after *Iulius Caesar*, which the first perpetuall Emperour of Rome had before his death made a will, by whiche he adopted, that is to say, tooke for his sonne, and appointed to be his coniunct heire, and executour, *Augustus* then beyng a young man abiding from Rome, in scholaye at Athenes in *Apollonia* (a good citee of *Macedonie*) vnder the lea[illegible] of the same ward, at the first he hasted by *Corinthum* to haue holden that [illegible] but [illegible] [illegible] [illegible]

had lefte hym, and hauyng gote the fauor and benoulence of the citezens, by reason of distributyng certain legacies of Iulius vnto the people, he ioyned himself in societe with Marcus Antonius & Iulius Lepidus. And these three diuided all the whole Empire of Rome betwene them, and holdyng Warre against all that had born by a tuste and right to lest, enherytaunce due vnto the. In processe Augustus and Antonius (not withstanding all bondes of societe, leagues, and promises) fell out, and warred either against the other. Antonius at length was driuen Northwarde, where he was receiued of the Queue of Armenie: and maried by Cleopatra the Queue there (who loued him.) And there did he gate himself through the heelis with a Dwerde. And Augustus tooke Cleopatra, and all her Citthelle and Iewelles, and ioyned the citee, &c.

When Rhymenales kyng of the Thracians (who had enioyed other kinges mo before) Antonius, and taken the parte of Augustus) did at certain banquet beyng arrogantly and with many high braggyng wordes, make greate vaunte of his deserte towardes Cæsar, and without ende entwityng the same, with taking his part in warre, made moch tittle tattle, nor would in nowise leaue ouerlyng thereof. Cæsar makyng as though he marked not the reprochefull chattyng of these two Rhymenales, thanke to one other of the kinges, and saied: The treason I doe well, but the traitours I doe not commende. Euen right so, nothankes vnder to be due vnto lache persones, for hauyng doen a good turne, by committing

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meeting occasion on their owne partie. For though the pleasure, that they shewed be for the time acceptable, yet are the parties selues reputed for naughtie traitors, and breakers of league and faith full promisse aboue mans to an other.

When the inhabitauntes of Alexandria (for the heade cities of all Egipte) after their victor entred and tooke by force of armes, thought to haue none other grace, but vtter extermination by fier and bloudshed, Augustus got him vp into an high place, taking with him Arius a Philosopher of the same cities borne, and saied vnto the people, that he did frelie pardon the citee: first for the greatnes and goodlinesse of the citee selfe: secondarily, for the respecte of Alexander the great, that was the first founder, edifier, and builder of it: and finally for to do his frende Arius a pleasure.

It was a poincte of mercifulnesse, not many times seen or heard of, not to vtterly ouerthrow a citee so richedoed, moste stubbornly and obstinately rebelled, but no lesse manie destroyed, that hane his greate ciuilitee, that the thanke of soche a benefite as this was, he toke not to himselfe, but gaue one part, and the principall parte of the same vnto the citee selfe, an other portion he attributed vnto *Alexander*, whose memoriall he knewe to be of moste high acceptacion emong the *Alexandrines*, the third piece he put ouer to *Arius*, a burgoise of the same Citee, with so high a title, commendyng and setting forthe his frende, vnto his owne countremē.

2.

The clemencie of *Augustus* towardes the *Alexandrines* when he had won & taken their cit

For what cause *Augustus* frelie pardoned the citee of *Alexandria*.

Arius a Philosopher of *Alexandria*, to whō *Augustꝰ* for his learning shewed moche honor frendship & familiaritee. And (as *Plutarche* in the life of *Marcus Antonius* writeth) euen at this tyme, declares this high point of honor shewed toward *Arius*, he

ip. at the intercession of whose same, pardon many particulare persones, which he had doone him moche displeasure, and had deserued not onelie his displeasure, but also all extremitee.

3. When it was complained vnto Augustus, that one Erotes the follicitor of Egypte had bought a quaille, whiche in fighting would beate as many as came, and at no hande could be beaten, or put to the worse, and the same quaille beyng roasted, to haue eaten vp euery morsell: he commaunded the felow to be brought afore him, and the cause well discussed, immediately vpon the parties confessyng of the cause, he commaunded the same to be hanged vp on the top of a maste of a ship. Iudgyng hym vnworthie to liue, who for so small a delite of his throate, or drinkyng mouthe, had not spared a birde, whiche in fighting might many a long daie, and to many a persone, haue shewed pleasure and solace, and the whiche furthermore, by a certain grande signe of good lucke to ensue, betokened vnto Caesar perpetuall succesle, and prosperyng in his warres.

rotes the solli-
r of Egypt, put
death by Aug-
, for eating
a quaille.

4. In the countree of Sicile, in the steede or place of Theodore, he made Arius capitain or lieuetenaunte. And when a certain persone put vp vnto Caesar a supplication or bille of complaint, in whiche were written these woordes: The pield pated Theodore of Tharsus was a briber and a theefe, what semeth you? the bil perused, Augustus sub-

harsus ỹ chief
ece in Calicia,
here Paule
as borne.

scribed

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serued nothing but this onely. Meserueth.

Unto Athenodorus a Philosopher, by the preterte or excuse of olde age, makyng instaunt request that he might haue licence to departe home againe into his countree; Augustus graunted his desire. But when Athenodorus had taken his leaue, and all of the emperour, beyng in minde and will to leaue with the same, some monumente or token of remembraunce, meete and seming for a Philosopher, thys he said more then euer he had doen before. Sir emperor at what time thou shalt be angred, neither saie, ne do thou any thing, before that thou shalte haue rekened vp by rewe, one after other in thy minde, the names of the .24. letters of the Greke alphebete. Then Cesar frendly taking the Philosophiers hand in his, said: yet a while longer haue I nede of thy compaignie and presence about me. And so kept hym there with hym till euen a full yere more, allegyng for his purpose, that same the prouerbe of the Grekes. Of faithfull fleece, the rewardes are thanke-

5.

Athenodorus a Philosopher in the time of Augustus.

Ther was also an other Athenodorus a Philosopher of Athens, of whom Plutarche writeth in the life of Alexander. & also of Plinie in maketh mencion. and there was a writer of magerie in the time of Augustus, & Rhodes borne of whom is mencion made in the .14. & .15. booke of Athenaeus.

Of what condicion Athenodorus gaue vnto Augustus aduertisse ment & lucidus heed of sodeyn thing

Of faithfull fleece the rewardes are thanke-

Either allowyng the Philosophiers sentence for that in deede to represse and keepe in ones anger, that it breaketh not out into wordes, is a thing sure and safe from all perill of after clappes

an holsom lef-
on geuyng de-
ercuctly at the
anders of a
Prince an high
recompense.

6.

glexãder at the
ge of.32. yeres
hauing won al
nolte all the
vorlde, doubted
what he should
haue to doe all
he residue of
is life.

how Augustus
epryoued ỹ vn-
rclable ambi-
ō of alexander
r is both more
oodlie & also
ore hard with
od lawes and
aners to ad-
erne a king-
ome, then by
arre to adde
alme to realm

7.

ugustus Cesar
ade a lawe, ỹ
ere should be
adulterers,
if any soche
re found, that
ei should bee
nnished. And
was called,
x Iulia.

of els meanyng, that it should haue been a good turne to the Philosophier, if he had spokē no soch worde at the later ende, beyng in purpose and redinesse to departe his waie. A sweet, soothe an holsome and especialle good lesson, deserued to haue some rotall rewarde and recompense.

When he had heard saie, that Alexãder being .32. yeres of age, after hauing passed ouer not a fewe regions or countrees of the worlde, had put a greate doubte what he might haue to doe, all the residue of his life to come, Augustus mervailled mooche, if Alexãder had not iudged it a greater act or werke, well to gouerne an empire gotten, then to haue acquired or purchased a large and ample dicīō. Of good right did he repryoue the vnsaciable ambicion of *Alexander*, whiche had esteemed none other office belongyng to a kyng, but to enlarge the precint or limites of his dominion, whereas it is a greate deie bothe a more goodly thing, & also more hard, with right & iust lawes, and with honest or goodlie maners to beautifie a realme, ỹ to a man is fallen then with dint of sworde, to adde kyngdome to kyngdome.

Augustus had enacted and published a Lawe concernyng adulterers, after what forme of proceslle, persones detected of this crime should be iudged, and what kinde of punishemente thesame should haue, if thei wer convinced or foūd guiltie. Afterward in a rage or furie of wrathe, he slewe on a

young

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pling man accused, of hauyng to do with Iulia the doughter of Augustus, and all too pourmeed the same with his handes. But when the young man had cried out in this maner: O sir emperour, ye haue made and set forthe a lawe of this matter: it repented the emperour so sore of his doyng, that he refused to take or eate his supper that day. The offence euen of it self was hainous, and besides that, trespaced in the Emperours owne doughter. What prince in suche a case, could temper his dolour and anger: Or who in suche a case could abide the long processe of the lawes and of iudgementes. Yet this so greate a Prince, tooke suche displeasure with hymself, that he punished his owne persone, because he had not in all poyntes been obedient vnto the lawe, whiche hymself had geuen vnto others.

Augustus with his own hand beate a young man, detected of hauing to do with Iulia his doughter.

Augustus repented that he had in his furie doen contrarie to the law, whiche himself had made.

At what tyme he sent Caius his doughters sonne, into the countree of Armenia with an armie againste the Parthians, he wished of the Goddes, that there might go with hym, the hartie beneuolence of me which Pompeius had, the auenturus courage that was in Alexander, and the happie fortune that hymself had. What was in euery of the saied three persones seuerally the chief & highest poincte, the same did *Augustus* wish to be in one man alone. But as for this thing, truly it proceded of a singulare humbienesse, that beyng a man in witte, in knowlege, and in policie

Augustus wished vnto Caius his doughters sonne, whe he sent him into Armenia, an warre against the Parthians.

The humbleness and modestie of Augustus.

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excellyng, he ascribed his owne noble actes vnto Fortune. ☞ And would not take the vpon himselfe.

Armenia, a realme in *Asia*, lyyng betwene the two greate mountaines *Taurus* and *Caucasus*, and stretcheth on lengthe from the countree of *Cappadocia*, vnto the sea called *Mare Caspium*.

☞ Of *Pompeius* it is writte, that neuer had any other person of the Romaines, the propense fauour and benenolence of all the people, either sooner begon in his young dayes, or in his prosperitie on all behalfes, more assured and strong, or els when good fortune failled him, more to maynte in long continuing. And iuste causes there wer (saieth *Plutarchus* in his life) no then one, wherfore the people did beare so the hartie loue towardes him, his chaste liuing, his expertnesse in feates Marcial, his eloquence of tongue, to perswade any matter, his substanciall and true dealing, his sobrenesse or humilitie to be commoned withall. He neuer desired or asked any thing of any person, but with an heauie moode as one lothe to aske, he neuer did any thing at the request of an other, but with a glad chere, as one prest and readie to doe all persones good. And of his good gifts or graces, one was to giue nothing after a disdaynful or stately sort, an other, to receiue nothing, but as though it had been a large and high benefite, wherein he deme neuer so slender. Euen of his childhoode, he had a countenaunce or looke, of no small grace to allure and winne the hartes and fauour of the people. &c.

☞ Of the stomake, courage and hardinesse of *Alexander*, besides the testimonie of *Plutarchus*, of *Quintus Curtius*, and of other historiographiers, sufficient declaracion maie be taken by his ieopardying, to ride the vnbroken horse *Bucephalus*, of whiche ye in the. xl. *Apophthegme* of *Alexander* is afore mencioned) & by aduenturyng ouer the flood of *Granicus*, whereof read in the. 5. *apophthegme* of *Alexander*. Neither was there any so hie to hatde, or so daungerous an enterprise, that *Alexander* would feare to attempt and to auenture. At the age of. 16. yeres he set vpon the *Megarians*, and them same discomfited and banquished. He sought the waie to the temple of *Ammon* through wildernesse, where bothe he and all his compainie should haue been lost, had it not fortuned him to be brought into his waie again, and to be conducted or guided by a flight of Crowes. In pursuyng *Darius* he rode. 400. miles in 5. daies vpon one horse. At the toune of *Gordium* (the principal toune of all *Phrygia*) whereas there was in the temple of *Iupiter* a waine with thonges, twyned and wound with so diffuse a knotte, that no man could vndoo it, and a prophecie depending of the same, that whosoeuer could vndoe the knot, should atchiue and obtein the Empire of the whole vniuersall worlde. *Alexander* perceiuing the knot to be ouer huffe to bee vndoen with his handes, neglected all religion and superstitious feare, and with his sworde chopped me it quite in sonder at a stroke. These thinges and many others

mo

and did *Alexander*, whereby is euident what flattrie & pleasure he was
* As touching the felicitie and good fortune of *Augustus*, *Cornelius Ne-*
pos in the life of *Pomponius Atticus* saieth in this maner. So high and
great prosperitee folowd *Augustus Cæsar*, that fortune left nothing vn-
geuen to him, that euer he had at any time to be conferred, or purcha-
sed to any liuing creature, and that was possible for a citezen of Rome
to haue. Which he addeth, because *Augustus* was no king. For at that
daie it was not lookuld for a citezen of Rome to bee a king, and it was
high treason if any man attempted to be a king.

He said he would leaue behind him vn- 9.
to the Romaines, suche a successour in the Empier, as neuer consulted or tooke deli-
beracion twis of one matter. ¶ By enuying
by *Tiberius*. ¶ A manne of a verie readie witte and of
greate policie.

The readie wit and policie of *Tiberius*.

On a tyme when his minde was to pa- 10.
cifie certaine young gentlemen of high di-
gnitee, and thei tooke no regarde vnto his
wordes, but perfisted in their quarele and
noise making: heare me, ye young mennes
(q Augustus) to whom beyng but a yong
man, olde folkes haue geuen eare. ¶ For
Augustus beyng scarcely come to mannes state, was
put to haue doyngs in the commō weale, & was
of right high authoritee. With this onely saying he
appeased the parties that were at strife, neither
did he minister any further punishemente to the-
same, for the troublesous rumour and noise by the
areised and stiered vp.

The authoritee of *Augustus* ye- uen of a young manne.

The clemencie of *Augustus*

When the people of Athenes semed to 11.
had trespaced against him in a certain mat-
ter, he wrote vnto theim from the Citee of
Aegina, in this maner. I suppose not it to

what *Augustus* wrote to the *Athenies* hauing trespaced against him.

bee

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be to you vnknowne that I am angry with you. And in deede I purpose not to lye here at Aegina al this winter to come. Neither did he any thyng els speake or doe, vnto the saied Athenians, reckenyng sufficient to manace and threaten them, vnlesse they would surceasse so to abuse hym.

12. When one of the accusers of Euclides taking his libertee and pleasure, to tell his tale at large, and to speake euen his bealy full, at the laste had gone so ferre, that he spake moche what these wordes folowing; If all these thynges seme not to your grace high and great matters, commaunde hym to render vnto me the seuenth volume of Thucidides. Cæsar beyng highly displeased with those wordes, commaunded the saied accuser to be had to warde. But as sone as he heard that the same partie was alonere maining aliue, of the offspring of Brasidas he bidde the same come to hym, and after a moderate or gentle correpcion, let hym go at his libertee.

The clemencie of Augustus.

Brasidas a stout and valiaunte capitain of the Lacedemonians, slain in battail in defēding the Grekes, whiche inhabited Thracia.

For at his first setting forth towards yes battail, he wrote vnto the officers of Lacedemō, that either he would put of for euer, all the ciuill that was in battaill, or els he would dye for it. And when woorde of his death was brought by ambassadeurs, purposely sent therefore to his mother Archileonid., at the first woorde that euer she spake, she demaunded whether Brasidas had died with honour or not. And when the Thracians praised his manhode, and said that the stree of Lacedemon had not his feloe lefte in it, yes yes (sy the woman again) full little doe ye knowe, what maner feloes the Lacedemo-

nians

...ner ...in beeing (he) *Brasidas* was a right good man of his handes, but yet the citee of *Lacedemon*, hath many better memes bookes then *Brasidas* was: For the receipte and memorie of this noble and valiaunt capitain, *Augustus* perconed the unmeasurable greate of *Eurydice*.

Unto Piso substancially building an house, euen for the foundacion unto the better make retreyng and retiring of the rowe Augustus saide to Piso, thou puttest me in good comfort, and makest my harte glad, in that thou so makest thy buildynges, as though Rome must euer endure, and continue to the worldes ende. He was not wikeded with the ouer curious furniture of edifieyng: but that some other prince would haue suspected and mistrusted to meane some speare of tyrannie, *Augustus* turned into a glad de beginnyng and prophecie of the Empire of Rome long to endure. Thucidides hath *Pericles* in his treatise of *Apophthegmes*, &c. The *Apophthegmes* following, are for the most part taken of *Macrobius*, and out of *Suetonius*. 13. What *Augustus* saied unto *Piso* building a substancial house.

Augustus suted the buyldynges of me to the better proufe and not to the worse. After the expulsion and finall extermination of kinges out of the Citee of Rome, if any man either hath ...ynges ...ing pyne, or receyued any sumptuous or ample building, he encurred suspicion of tyrannie, & of taking kinges crouns and palace. Which him so moche, that *Valerius Publicola* a noble man of Rome, and one of the chief Doers in expelling *Tarquinius* the proude, the last king of Rhoome, because he had a faire house and high, and nere unto the kinges palace, was not free of that suspicion, but to declare himself, was faine to pulle downe his great sticke and stone, euen to the plain ground. The same thing purchased unto *Pompeius* also, and diuers others moche enuy, & suspicion of vsurping kinges power, which to do *Iulius Cesar*, at the last aduised, was then of high & great reason that could be.

Augustus had written a tragedie entituled Aiax, and the same tragedy afterward (because it misliked him) he wiped out with a pounce. So, when one Lucius a writer of tragedies demaunded, what is Aiax did 14. The tragedie of *Augustus* called *Aiax*.

by

Augustus his Aiax can him felfe therwythe with a spouge.

by my faith (q Augustus woundrous merely again) he hath renne hymselfe through with a spounge. ❧ Alluding to the argumēt or matter of the enterlude, in the whiche it is cōtened, that *Aiax, as sone as he wist what thynges he had bothe said and doen, in the tyme of his madnesse, ranne or sounke doune vpon the poinct of his owne swoorde, and killed hymselfe.

*This aiax was the sonne of Telamō and of Hisione the doughter of Laomedō

and was the moste valiaunt and moste worthie knight of all the Grekes, nert after Achilles. But when Achilles was slaine, Aiax required to haue his harnesse and weapon, as a manne moste apt and meete to haue the wearing and vse of it. Vlysses also made suite for the same, & by help of his eloquent tong preuailled against Aiax, and had the said harnesse deliuered vnto him by the iudges. For angre wherof Aiax fell madde, and in his madnesse went emong an heard of cattaill, and slue a greate nomber of theim, wening to him that he had slain Vlysses and his cōpaignie. Afterward being come to himself again, whē he considered his folies, he killed himself, sinking doune on the poinct of his own swoord

15. Whē Augustus said to one fearefullie putting vp a supplicacion vnto hym.

To a certaine persone presentyng vnto him a supplicacion fearfully, now putting forth his hande, and now pullyng it backe again, he said: what doest thou thinke thy self to geue a penie to an Elephāt. ❧ For little boies vsed to hold forthe and geue little pieces of coigne to an Elephante, whiche pieces of coigne, the same Elephant (not without the woōdryng of the beholders) will in sothe wise snatch vp quickly with his long snoute, that he will not hurt the childes hande. In the same wise do wese childzen put their hand into the panyng mouth of beares, not without our feare. It was to this most good prince a mater of grief, ❧ he was feared

It was greuous to Augustus that he was feared.

How Augustus auoyded one Pacimi-

16. Whē one Pacimius Taurus asked a reward of him, allegyng to be spzed abzode

by

by the commen voice of the people, that no small somme of money had been geuen to him by the Emperour: wel (q. Cæsar) yet he was not thou of minde to beleue it, but by pleasaunt wordes of ieste doyng hym to wete, that he would none geue hym. The other partie wished to haue it come to passe, that Augustus shuld geue him somthyng, wherby (as seemed) he might be openly knowen the said vnkindnes and communication of the people to be nothyng true, he should be had in derision. Wherfore whenne Augustus had an other sentence, which was, that he should suffre the people to talke their pleasure, & to saie what they would, so that they persuaded not to hym the thyng that he ought not to doo.

nius asking a reward of hym beyng not disposed to geue.

17.

How Augustus auoided a fellow asking a pension of hym whe he was putte from the captainship of a compaignie of horsemen.

Another person beyng dismissed & put from the captainship of a troupe of horsemen, was not ashamed for all that to require of Augustus a greate fee to, by this colour, allegyng himself not to aske so the wages by peticion for any deede doyng in warre, but (faith he) to the ende that I might appere to haue deserued some reward or recompense by your graces iudgement, and so maie he be, seyng that I am not to haue ben put from mine office against my will, but willyngly to haue resigned and geuen it vp, wel (q. Augustus) take thou to euery bodie that thou hast resigned it, & I will not saie nay. Thus nothyng els moued the emperour, but onely the feare of enuie and reproche, a vaine shewe of

Whiche

whiche he might aswell saue his honestee emõg the people, as if he had in deede receiued the money, that he asked.

18. A certain yong man named Herennius being with many vices corrupted, the emperour had cõmaunded to auoide his cãpe and armie. And when the partie being discharged of his roume, did with falling on his knees, & with mocke lamentable blubberyng or weepyng in this maner, beseethe the Emperour not so to put him awaie: alas sir, with what face shall I retourne into my countree? And what shall I saie vnto my father? Marie (q Augustus) saie, that I haue lost thy fauour. ❧ Bicause the yong man was ashamed to confesse, that hymself had encurred the displeasure of *Cesar*, *Cesar* permitted him to tourne the tale in and out, and laie the wite or blame on hymself the saied *Augustus*.

19. A certain souldiour of his, hauing been striken with a stone in a viage on warfare and beyng therby with a notable scarre of the wounde in his forehed disfigured, because he bare the open marke of an honest wound, bosted and craked beyond al measure, of the greate actes that he had dooen. The presumptuous bauntyng of this souldiour, Augustus thus chastised after a gentle sorte: well sir (q he) yet beware that ye

How *Augustus* did put to slēce a souldiour of vnmeasurable glouyng of his actes and woũdes receiued in battaill.

looke

loke backe no more in your rēning awaie.

Halfe not shyng that it might full well bee, that the wounde, whiche he gloried and dragged of so highly, he caught not in fightyng manfully, but in fleyng cowardly.

One Galba hauyng a bodie misshapen with a greate bunche, whiche bollyng out made hym crookebacked (in so moche that there wente a common saiyng on hym, the wit of Galba to be lodged in an euil dwellyng place) where this Galba pleadyng a cause before Augustus, euery other while saied these wordes, emende and streighten me Cæsar, if ye shall see in me any thyng worthie to bee reprehended or disallowed: naie Galba (said Augustus) I maie tell thee what is amisse, but streighten the I cā not

20. The leaud and merry answer of Augustus vnto Galba.

7 I thyng is saied in Latin corrigi, and in Englishe to bee emended or streightened, that is reproued or disallowed, and also that of crooked is made streight.

When a greate mainy persones arrained at ones, at the pursuite and accusacion of Senerus Cassius were dispetched and rid in iudgemente euery one of them, and the carpenter with whom Augustus had couenaunted & bargained, for edifiyng a court hous, where to sit in iustice, delated hym a long time, with continuall lokyng and lo-

21. Augustus wyshed that Cassius Senerus had accused his court hous that he had put to making, for then it should haue ben rid and di-

y.i. kyng,

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king, when that werke should be finished: full gladly would Iupiter Cæsar (that Cassius had accused my Courte of hous too. ¶ He founde a matter of iesting, in a vocable of double signification. For bothe a piece of werke, is saied in Latin *absolui*, and in English, to be despetched or redde, that is finished and brought to a perfect ende. and also a persone that in a matter of iustice or lawe, is quitte and deliuered. Bothe a maister Carpenter riddeth his werke, and also a Iudge riddeth a persone aunswering before hym to the lawe at the barre.

despetched as
l those were
hom the saied
assius accused

The Latine
oerde, *forum*,
one signifi-
cie is a court
ons, or a place
there to sit in
stice. Eche as
s Westminster
all, or the sterr
ȳket, or guild
alle. And wee
eade of three seuerall Court houses, or Guilde halles in Roome, one that was called, *forum latium*, or *forum Romanum*, whiche the auncient Romaines vsed at the beginning: the seconde that was called *forum Caesaris dictatoris*, whiche *Iulius caesar* builded, and had there standing his Image in harneste like a capitain, and a knight of puissence: and the .3. *Augustus* erected within the temple of *Mars*, that was called, *Vltor*, *Mars* the auenger.

22. In old tyme greate was the obseruaūce of sepulchres: and that portion of menues groundes, whiche was especially appointed for their monumentes or graues, was not broken with any plough. Wherupon when one Vectius beyng with this pointe of religiō nothing afeard, had eared vp his fathers graue, Augustus made a pleasaunt ieste of it, saiyng: yea Marie, this is euen in verie deede to harroe and visite ones fathers monumēt. ¶ Yet ones again he dalied with a worde of double signification. For the latine verbe, *colere*, in one signification is to honoure or to worshipe, and in an other signification it is

In old time the
religion or ob-
seruaunce of se
pulchres was
greate.
What *Augustus*
said, when one
Vectius brake
his owne fa-
thers Graue
with a plough.

to

to tille or to housbande, as grounde or any other semblеable thyng is housebanded. ☞ Whyche I translate to harroe or to bitte, as we saie that Christe harroed hel, and bitted hell, when he descended downe to hel, immediatlie after his passion, and pourged, scoured, or clensed the same: of lothe soules as him pleased. And bittyng in Englishe, a kind of shewing honour, as we bitte lithe soldes and prisoners, to doe them honor and cōfort. ☞ It had been a double *amphibologie*, ☞ at best wise for the Latine. ☞ If in stede of, monumente, he had saied, memoriall, as I thinke *Augustus* did saie in deede. ☞ For vnto vs high and holie is the memoriall of those, whom dyeng out of this life departed, we honour. ☞ (as the memorialle of all Saincte, & al soldes departed in the true faith of Christ. And the monumentes of persones deceassed, we cal their memoriales by imitacion of the Grekes, ☞ who callen the same μνημεῖα, or μνημοσύνα.

When the bruite of Herode his cruelte was come to the eares of Augustus, howe that the saied Herode had commaunded to be murdred and slain, all the young babes in Jewrie, as many as were not abque the age of two yeres, and how that emong the mo Herode his owne soonne also had gone to the potte as well as the best: yea (qᵗ Augustus) it is moche better to be Herode his hog, then his soonne. ☞ *Herode* was a Jewe And the Jewes of a greate conscience & of a rule doen abstein frō eatyng of al maner swines flesh. ☞ So that *Herode* would kill no swine. 23.

It is better to be the hog of *Herode* (saied *Augustus*) then his soonne.

* It is, I thinke, to no christian manne vnknowen, the moste detestable slaughter of infantes, whiche *Herode* raised to be slain round about the precinctes of Bethleem, for the hatred of Jesus, and vpon the true rele, that he had been mocked by the wise men that were called, *Magi*, &

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appereth in the.v. Chapiter of the Gospell of Matthewe. And that the Iewes should eate no thinges suche, was prescribed vnto them in the lawe of Moses by God himselfe, in the.xi. of Leuiticus, and in the.xiiii. of Deuteronomium. Where are forbidden all vncleane meates. And vncleane are accompted as many kindes of beastes, as doe not bothe diuide the hoofe into twoo clawes and also chewe the cudde.

24. Augustus after the takyng and entring the citee of Alexandria, had graūted life to many persones, for Arius the Philosophiters sake: yet one Sostratus (a man in deede of a verie readie tongue, and especiall good vttraunce, but yet of sothe sort, that he encurred the indignacio of Cæsar, for that in discretly or harebrainlike, he would nedes in any wise bee reputed and taken, for an Academique) he wold not hear, ne receiue to grace. But the said Sostratus, in ragged apparell, as one that had no ioye of the world and with his hore white bearde, hangyng doune of a greate length, begun to folowe Arius at the heles, whersoeuer the same went, hauyng euer in his mouthe this little verse of Greke.

σοφοὶ σοφοὺς σώζειν, ἢ σοὶ σοφοί.

Wise men, if in deede their wise bee,
Can saue wise men, and make them free.

By this craftie meanes he cōstreined Cæsar in maner perforce, to geue perdone. For albeit Cæsar perdoned him (saith Plutarchus in the life of Antonius) more for to deliuer Arius from enuie, then Philostratus from feare. For so doeth Plutarchus cal him, and not by the name of Sostratus.

Of Arius and of the taking of Alexandria is noted afore in the 2. apophthegm. of Augustus.

Sostrates an Alexandrine a man of special good vttraunce, but verie rashe taking on hym to bee an Academique.

Of philosophiers academiques is afore noted in the saiyng of Plato.

How by Augustus wold not at the first perdon Sostratus emong other of the Alexandrines, at the intercession of Arius.

when

When he was now.40.yeres olde and vpward, and laie from Rome in Gallia, it was by presentmente brought vnto hym, that Lucius Cinna a yong gētleman of noble birth, that is to saie, the nephewe of Pōpeius, wrought treason againste his person and went about to destruie him. Plain relacion was made, where, when, and how, the traitours entended to kaill hym. For thei had purposed fully resolued to murder hym, when he should next be in doyng sacrifice. The enditement and sentence of atteindour of the saied Cinna was sette on werke, to bee drawen and engrossed. But Augustus speakyng at that present, many wordes to this and that sondrie purposes,

(Concernyng how Cinna should bee vsed) In commeth Liuia the wife of Augustus. Sir, saith she, do ye accordyng to the guise and vsage of the Phisicias, who at seche times as the customable medicius will not werke, doen assaie and proue the contraries. With rigour and sharpe wordes, yet vnto this daie little haue ye preuailed, now an other while practise to be merciefull. Cinna being thus found and proued faultie or culpable, is not of power to doe a mischefe worthie of

y.iij. harme

Cinna the nephewe of Pompeius sought to destroy the person of Augustus.

A notable historie, how Augustus Caesar made a perpetuall frende of Cinna, who secretlie wrought his treason against his person to destroy him.

The counsaile of Liuia the wife of Augustus, giuen to her husbande.

harme to your life, but to your renoume he maie doe moche good. Immediatly hereupon Augustus commaunded Cinna to bee sent for by himself alone, to come and talk with hym. As sone as he was come, ỳ emperour caused an other chaire to bee set for Cinna. Then spake the Emperour & saied: first and formost O Cinna, this I require of thee, that thou doe not interrupte ne breake me of telling my tale. Thou shalte haue tyme and leasure enough, to saie thy minde at large, when I haue doen. Then after the rehersal of diuerse and sondrie his benefites towards Cinna, how that he had saued his life and pardoned hym, beeyng founde in the campe of his enemies: howe that he had releassed and graũted vnto him all his whole patrimonie and inheritaũce, (wherin he of right he ought to haue forfaited & lost) how that ouer and besides this, he had ordinated, enhaunced & promoted hym, with the dignitee of a prebende, in a colledge of prieestes: after therehersall of al these thinges, he demaunded for what cause Cinna thought him worthie to bee killed. Cinna being herewith vterly dismaid, Augustus in this maner ended his chyding. Wel Cinna,

ould Augustus ofed Cinna, ber ng found and zoned an offen er in highstrea on against his erſone.

The benefites of Augustus Cae ſar towards Cinna.

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na, nowe this is twise that I perdone thee of thy life, ones afore beyng mine open enemie, and nowe the second tyme a worker of priue treason against me, and going about to destruie me thy naturall Prince. From this daie forthward let amitee and frendeship begin betwene vs twoo, let vs striue together, whether I haue more faithfullie to trulie vnto, geuen thee thy life, or thou bounde vnto me for the same. And forthewith he offred vnto Cinna the Consulship & will ye knowe the ende what followed? *Caesar* had of *Cinna* frō thenforth the a verie assured frend, and when *Cinna* died, was made and left his sole executour and heire. Neither was *Augustus* any more after that daie, by any person liuyng assaulted with any priue treason against his persone.

Cinna the Consul.

Caesar had of *Cinna* frō thenforth the a verie assured frend, and when *Cinna* died, was made and left his sole executour and heire. Neither was *Augustus* any more after that daie, by any person liuyng assaulted with any priue treason against his persone.

Augustus died to sale nale, in maner to no persone that would desire hym to any banquet. And so being on a time receiued, and entreteined by a certain persone with a very spare supper, and in maner cotidian or ordinarie fare, when he should departe frō the maker of the feall, he whispred softlie in his eare, nothyng but this: I had not thought my self to be so familiar vnto thee. Some other prince would haue enterpreted soothe bare paruitaunce, to bee a plain despite and mockage, but *Augustus* forthermore sauued the honestee of the parte, that had desired hym to sup-

26.

Augustus died not to sale nale almoste to any persone that would desire him to any feall or banquet.

What *Augustus* said to one who had entreteined him at a spare supper.

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per, imputing it vnto familiaritee, and that in the parties eare, lest thothers might thinke niggardship, to bee vpbrayded vnto hym, and caste in his teeth. what thing maie be more ainiable thā this courtesie, in so great a Monarche, as at this daie vneth thirtie kynges set to gether, were well able throughlie to matche?

Augustus an high & mighty Prince.

27. Being about to bute a piece of purple of Tyros making, he found fault that it was ouer darke and sadde of colour. And when the seller said, lift it vp on high sir, and then looke vp to it: why then (q. Cæsar) to haue the people of Rome saie, that I go well be seen in myne apparell, must I bee faine to walke on the solares or loftes of my house?

Tyros an yle where the beste purple was made.

28. Augustus had a biddell verie oblituus, wheras this sort of mē ought chiefly emōg all other thynges, to bee of spectalle good memories. This biddell being about to go vnto the guilde hall, demaūded of the Emperour, whether his pleasure wer to commaūde him with any seruice thither. Mary (q. Cæsar) take with thee our letters of cōmendacion, for thou knowest no mā there.

What a pleatie quippe Augustus gaue vnto a biddell of his beyng a fellowe verie oblituous

The propre offices and dutie of a biddell.

And yet is it the proper office & dutie of suche biddelles (who wer called in latin Nomēclatores) to haue perfecte knowlege and remembraunce of the names, of the surnames, and of the titles of dignitees of all persones, to thende that thei maie helpe the remembraunce of their maisters in the same when neede is. Of which propretee was

their

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their name geuen them to. For thei were called, *Nomenclatores*, by a worde compounded of Latine and Greke mixt together.

¶ Letters of commendacion, be meaned letters directorie, or letters addrest, that is to saie, letters that should expressely conteyn, as well the name of euery person, that he had any matter vnto as also the matter that he the bearer of shuld vnto the same, that the biddell might so tell though he were of hymself forgetfull.

‡ *Nomenclator*, is a vocable compounded of the Latine worde, *nomen*, a name, and of the Greke diction, ΚΑΛΕΩ, a caller, reherser, or rehearer. So that *nomenclatores*, wer those that we call biddelles, to whō peculiarlie appertaineth to knowe by name the names, orders and degrees of all persones. For their office was to call and reken vp at all times requisite all persones, as senatour, alderman, comune, lorde, knight, esquire, gentleman, yeoman, freeman, bondman, and euery partie according to his estate degree, hauour, office, or occupation. As for example, in courtes of Iustice, persones sued or the lawe, or in solempne feastes (lothe as in olde time the consuls, the prætours, and other heade officers of Rome made vnto the citizens, and lothe as now in London, and other cities and townes of Englande, the Maiour maketh vnto the inhabitaunts, or the Stewardes at the lawe, when the better be eated) the names of all the estates, whom the feaster muste in the diuer time bathe, salute, and welcome eche partie by his name, and accordyng to his degree. Thei did also attende on loche persones as lode for the consulship, the prætourship, the tribunuship, or any other of the chief officers, at euery chaunge, from yere to yere in Roome, and when neede was, shewed the partie that sued for the office, the names of those persones, whose fauour and voice the same should sue, and desire to haue towarde his election and creation. Wherefore Cato is moche praised in the histories, for that he duely obserued and kept the lawe, which lawe did bynde that any loche biddelles should awaite on any persone suyng for an office, but would that euery loche suter, desiring the fauour of any magistrate should knowe to salute and call euery citizen by his name, without the helpe of any Biddelle to prompe hym. Seche Biddelles haue euery crafte in London, that knowe euery persone of the crafte that thei belong vnto, and their dwelling places, their degrees, their auncientee, who bee maisters of the crafte, who haue been wardens, and warden persons, who be bachelers, who be in the liuerie and who be not yet come to it. Seche biddelles haue the vniuersities, whose office is to knowe who been regentes, and who none regentes, to presente the inferiour graduates to their superiours, at their circuites going, or at disputacions, or taking degree of schoole, at obites, at generall processions, or

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other ages scholastical. And to vse and to place euery person, according to his degree, his auncientie of standyng, his dignitee, or his office. &c. And these bookes maie well be called in latin *Nomenclatores*.

29. Augustus beyng yet a young thing vnder mannes state, touched Vatinius sharply and after a pleasaunt sorte. For this Vatinius beyng euill numbred with the spreete of the goute, labored to appere that he had clene put awaie that impediment, & made a proude braggе, that he could now goo a whole mile at a walk. I mervaill nothing there at (qᵗ Cæsar) for the daies are of good length, more then ther wer, Signifiyng the other partie to bee not one whit more free frō the disease of the goute, then he was, but the dayes to him seamed longer.

Augustus touched one Vatinius semblieng that he hadde clene shaken of the disease of his goute.

30. After the decease of a certain knight of Rome, it came to light and was certainlie knowe, the same to be so ferre in debt, that the sume amounted to two hundred thousande ersounes and aboue. And this had the saied knight, during his life tyme kept secrete. So, when his goodes was preised for to bee solde, to the ende that the creditours might be satisfied and paied of the money, to bee leuied of the sale, Augustus willed & commaunded, the matresse or vnderquilte of the knightes owne bedde chambre, to be bought for him. And to his gentlemen ha-

uyng

uing meruaill at suche commaundement? it is a necessarie thing (q Augustus) for me (to the ende that I maie take my naturall slepe in the night) to haue that same matresse, on whiche that man could take reste and slepe, beeyng endebted for so greate a summe of money. ☞ For, *Augustus* by reason of his greate cares, many a tyme and okte, passed ouer the moste part of the night, without so moch as one winke of slepe.

The bedde of persons beyng in great debt, an vnrestfull thing.

The high cares of a good Prince.

31.

On a certaine daie, it fortuned hym to come into the hous, where Cato surnamed the Vticensian, had enhabited in his life time. And so when one Strabo, for to flater Cæsar, spake many sore woordes against the obstinacie of the saied Cato, in that he thought better to kil himself with his owne handes, then to agnise and knowlege Iulius Cæsar for his conquerour, whatsoeuer persone (q Augustus) is vnwilling to haue the present state of a cõmon weale, whiche is in his daies chaunged or altered, the same is both a good citezen, and member of a cõmen weale, & also a perfect good honest man.

Cato killed himself at *Vtica* that he might not come aliue into the handes of *Iulius Cæsar*.

He that is contented with the present state of his time, is a good subiect & an honest man.

☞ With one sole saiyng, he both defended the memorie of Cato, and also spake right well for the safe gard and continuaūce of hymself, puttyng al persones in feare frõ that daie forthward, to set their myndes on new chaunges. For the present state was

sonne by the wordes of *Caesar* cuted, not onely the same that was at that date, when *Augustus* spake these woordes, but the same also that had tofore been in the tyme of the conspiresie against *Iulius Caesar*. For this Latin diction, *praesens*, emong the right Latine speakers, hath respecte vnto three times, that is to wotte, the time past, the time that now is, and the time to come. As for example, we sate in Latine, of a man that was not contented with soche thinges, as wer in his daies, or in his tyme, *praesentibus non erat contentus*: wee sate also in Latine, *praesens vita*, that is presente life that is now in ledyng, and thirdly, of a thing at a more conuenient, apte, or propice tyme to bee doen, we sate in Latine *praesens in tempus emineret*, bee it omitted or let alone vnto a time to seruice for it, that is to say vntill a propice tyme of opportunitee, and occasion her eafter to come.

This latin diction *praesens*, may be referred vnto the tyme paste, the tyme that nowe is, & the time to com

Cato the *Vticensian*, or Cato of *Vtica*, was Cato the elders sonnes sonne. This Cato the younger in the ciuile battaill, betweene *Iulius Caesar* and *Pompeius* the greate, tooke parte with *Pompeius*. And when *Caesar* begun to weaxe stronger and to preuaill, Cato fled vnto *Vtica* (a towne in *Aphrica*, 30. miles from the citee of *Carthago*) and held the same with a strong garrison of men of warre. And when he sawe that *Caesar* had conquered, & he must nedes bee taken, he killed himself, because he would not come aliue into the handes of *Iulius Caesar*. And because he did this at *Vtica*, he was surnamed *Vticensis*, Cato of *Vtica* for a distinction from the other Cato his greate graundfather. Read of this more in the. 13. *apophthegme* of *Iulius Caesar*.

As *Augustus* had a greate delite to iest at others so would he verie pacientlie take merie iestyng again.

22. Like as Augustus had a great delit and phãsie, to finde and make pastime at others with woordes of ieste, consisting within the bounds of honestee, so would he wouderfull pacientely take merie bourdyng (yea some times beyng with the largest, and ouerplainly) either begun, or els reuersed backe

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backe againe vpon him. A certaine young gentleman, was come out of one or other of the prouinces vnto Roome, in the likenesse of visage so meruaillously resemblcyng themperour, that he made all the people fulle & whole to gase on hym. Augustus beyng hereof aduertised, commaunded the saied young gentleman, to bee brought in his presence, and hauyng well vieued the straūger, he examined or opposed the same in this maner: Tell me young man, hath your mother neuer been here at Roome? No forsoth sir (q thother). And perceiuing Augustus ta iestе, reuersed scotte for scotte, saiyng more ouer in this wise: But my father hath many a time and oft: Augustus being pleasantly disposed, would fain haue laied vnto the yong mans mother suspicion, as though he had his pleasure on her: but the yong mā with a trice, reuersid that suspicion to the mother of Caesar, or els to his sister: for the resemblcaunce of the fauour or visage, did more argue or proue, the partie to be the sonne of Caesar, then to be his brother, or els his neffewe, that is to saie, his sisters sonne. (For except I bee moche deceiued) Erasmus wrote it, sororis filium, and not, neposem. For, nepos, is properly the soonnes soonne, or the doughters sonne, and not the brothers sonne, ne the sisters soonne, as Augustus himself was vnto Iulius Caesar, not nepos, but sororis filius, his sisters sonne, as afore is saied.

How Augustus was answered by a yong gentleman, whom he would haue brought in suspicion to bee his coshne.

In the time while the Triumuirate vn- 33.

red

red. ✝ Octauius, Lepidus, and Antonius, all thꝛee together holdyng thempire of Rome in their hãdes as lꝛdes of the wꝛolde. Augustus had wꝛittẽ a great ⁎ragmans rewe, oꝛ bille, to be soung on ✝ Pollio in deꝛision and skꝛome of hym by name. At the same time, well ꝙ Pollio, ꝑꝛe I hold my peace. Foꝛ it is not foꝛ mine ease, noꝛ it is no mater of iape, to wꝛite rimes oꝛ raillyng sonꝛges on that persone, in whose hãdes it lieth to wꝛite a man out of all that euer he hath.

And that *Pollio* sayde to *Augustus*, who hadde wꝛitten rymes and caylinge songes on hym by name.

✝ Notyng the tyrannicalle power of *Augustus*. And yet was not the same *Augustus* any thing offended, with that franke and plain speaking of *Pollio*

⁎ The *Triumuirate* here mencioned was, when thꝛee persones beyng togeather confederated as swꝛone bꝛethꝛen, tooke into their handes by vsurpacio, the whole vniuerssall Empire of Rome, to be equally diuided emong them, and thei to haue the administracion, rewle, gouernaunce and ordeyng of all thinges, and the one to maintein the other in al causes. whiche begun in the tyme of *Iulius Caesar*, beyng so coupled with *Pompeius* the greate and *Marcus Crassus* the riche.

✝ And ended in the tyme of *Augustus*, when the same fell to like societee and composicion, with *Marcus Lepidus* and *Marcus Antonius*. Of whiche is somwhat touched before, the first ⁎apophthegme of this *Augustus*. Ther were also in Rome diuers other *Triumuirates*, of whom it were superfluous in this ꝑsent place to make any mention.

⁎ There was in *Campania* a toune called *Fescennium*, the first inhabitatꝛes whereof ssued from the *Athenienss* as *Seruius* repoꝛteth). In this toune was first inuented the coylitee of minstrelle, and singyng merie songes and rimes, foꝛ makyng laughter and spoꝛte at marriages, such like as is now vsed, to syng songes of the Frere and the Nonne, with other semblable merie ieستes, at weddynges, and other festlynges. And these songes oꝛ rimes (because their oꝛiginall begynnyng issued out of *Fescennum*) were called in Latine *Fescennina carmina*, oꝛ *Fescennini rythmi*, oꝛ *Versus*. Whiche I doe here translate (accoꝛding to our English pꝛoprietie) ⁎ ragmans rewe, oꝛ a bible. Foꝛ so doe we call a long iest, that

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faillieth

rattleth on any persone by name, or toucheth a bodies honestee some wyse nere.

¶ Bicause the name of *Pollio* is common to many, I haue thought good to admonish, that this *Pollio* was called *Vedius Pollio*, *alias Atedius Pollio* a familiare frende of *Augustus*. Of whiche *Pollio* I halbee spoken more at large in the xxi. *Apophthegme* of this *Augustus*.

Due Curtius a knight of Roome, a ruffler, and one drowned in all kindes of riotte and sensualitee, when he supped on a time with Augustus, toke vp a leane birde of the kind of blacke mackes out of the dishe, and holding it in his hand, he demaunded of Cæsar, whether he might sende it awaie. And whē Cæsar had thus aunswered, yes, why should ye not? Thother without any more bones caste me the birde ☞ (because it was so taken leane) out at the windooze. ☞ Quickly taking an occasion to plaie that merie toye of ambiguites, or double significacion of the latin word *mittere*, in Englishe, to sende. For meate is sente from a table vnto mennes frendes in the waie of a present, which maning of a dishe at a feast, was a thing emong the Romaines, at al soche seasons ordinarie, and a thing ☞ (bothe by the significacion of the Latine diccion, and also of the Englishe) is sente awaie, that is flouing awaie. yet was not *Cæsar* offended with this merie mauke neither.

Curtius a knight of Roome.

A thyng muche vsed in Rome to make dishes from their tables & sende to their frendes. The gentleness of *Augustus* in taking thinges doen for myrth.

Thesame Augustus, beyng not desired therunto, had of his own mere motion satisfied and contēted the debtes of a certain Senatour, whom he had in right good fauour, and loued verie well, and had paied

35.

Augustus of his owne mere motion secretlye payde, xx. thousand pounde of debt for a Senator of Rome whom he loued.

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boune for hym out of his Cofers in readie money, one hundred thousande Crounes. And the saied Senatour, after that he had knowlege therof, wrote vnto themperour to giue him thankes, nothing els but this: Vo me not a pennie. In the waie of mirth, pretendyng as though he had had a querele to Cæsar for that, whereas he told out readie paimēt to all his creditours, he had geuen to hym for his owne part not a ferthyng. Suche bourdyng as this, some other eagre persone would haue enterpreted and taken for ingratitude and vnthankefulnesse, but this noble Emperour highly reioyced, that the Senatour had so moche confidence and trust in him, that he durst be bolde to write vnto him after soche a familiare sorte.

Howe a certain Senatour of Rome thanked Augustus for payeng a great summe of money to his creditours.

Augustus highly reioyced, of soche as he favored, put their affiance in him.

36. Licinius, whom Cæsar of his late bondman had made free, vsed euen of an ordinarie custome to geue vnto his old maister whensoeuer thesame begonne any newe werkes of building, great summes of money towardes the charges of it. Whiche custome Licinius still continuyng, promised vnto Augustus against he should entre the erection of some new edifice whatsoeuer it was, one hundred thousand crounes by a bill of his hande, in whiche bille, after the summe of money expressed (whiche was marked and sette out with a capitall letter of C signifiyng an hundred, and a long

Licinius of a bondeseruaunt made free by Augustus and enfrancheled.

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long strieke aboue the head of it, in this wyse, Ⓒ) which in writing Romain summes of money, betokeneth so many thouland pieces of coyne, whether it be gold or siluer, as the expresse letters doen signifie hundredes or scores, there stoode a space vacaunt. Cæsar not refusing soche an occasion, added an other. Ⓒ. vnto the former summe that his late bondeseruaunte now enfranchised had written, and so made it two hūdred thousand, (in this wyse ⒸⒸ.) filling vp as trimme as a trencher ỹ space that stoode voide, with his own hand, but forgeing the lettre as like vnto the hande Licinius as could possibly be made. Wherupon he receiued at the daye of paimente double the summe of money that he should haue doen; Licinius making no coūtenāce at the matter, ne saiyng any woorde to it. But when Cæsar not long after, eftsones entreed new buildinges, his old seruaunt touched him a litle courteise for that faste, by making and geuyng him an other hille of his hand, of soche purport and tenour as foloeth. Soueraine I shall depart with you towardes the charges of these your newe buildinges, as moche as shalbe your pleasure to appointe me. And did not expresse the iust sōme how moche, or how litle he would conferre vnto hym, that he might bee at his plea-

How Licinius serued Augustus for Doublepayment the cōme of the bill of free gift made vnto him

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sure, to put in the bille as moche as he would himself, soz as moche as he had dubted the soz mer some at the other tyme.

37. When Augustus was in the office of Censour, that is to saie, of lozde Comptroller, oz high Conestable. A certaine knight of Roome, was by the waie of complainte presented vnto him, that he had decaid and wasted his substaunce. But the knight beyng brought to his aunswere, made due proofe that he had contrarie wise emended and encreased his substaunce. And euen in the necke of this, it was laied to the charge of the same knight, that he had disobeied ỹ lawes, bidding eche man to marrie a wife. But he made his declaracion, and brought in his trialle, that he was Father of three children of his owne bodie begotten by his lawfull wife. Whereupon the said knight thought not himself well, noz held him cõtented soz to be freely quite, and discharged of these crimes, but vpbraidyng vnto Cæsar, his lightnesse of geuing credence to reportes and enformacions, saied mozeouer in this maner: Frõ henseforth Cæsar when thou makest enquierie of honest persones, geue it in commission to men of honestee.

After a merely plain sorte pronouncing, that those were no honest felees, whiche had presented vnto

* Censura, in Rome was an office, that wee call the highe Constablesship, & he that bare the office was called Censor, high Constable, oz Lozde Comptroller, his office was to enquier and examin of all persones how they demeaned themselues, and to punishe transgressours by his discretion. We reade of Censours that haue deposed Senatours frõ their estate, soz their misdemeanour. The office continued in one mannes hande v. yeres. And ones in the yere there was as it were a moustre of all the knightes & gentlemen of Rome, whiche should passe through the

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vnto him, thinges manifestly vntrue. And by the waie laiyng shrewdly to the Emperours owne charge, in that he made and auctho:ised, soche ministers & pickers of quereles to be his deputies, or to represent his person. And this large talking also Caesar perdoned for the respect and in cōsideracion that the partie was innocent & guiltelesse.

Being in a certain maindour place in the coūtree, he toke verie euill rest in the nightes, by reaso of an oule, breakyng his slepe euery halfe hower with her oughlyng. A launceknight or a soldiour auenturer beyng well skilled in foulyng, tooke the peines to catche this Oulet, and vpon hope of some verie high reward, brought the same vnto Augustus, who, after gannyng hym thanke, commaunded a thousande pieces of money to be geuen him in reward. The other partie (because he thought the reward ouer small) was not afeard, but had the harte to saie vnto the Empero:: Naie, yet had I rather that she liue still, and with that wo:de let go the birde again. No what persone can but maruell, that soche a folish froward pranke should escape vnpunished in the soldior auēturer: moche about the somme of twentie nobles sterlynges. The interpreter translateth it fiue and twentie crounes.

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One of the olde souldiours of Roome, 39.
when he was sued at the laiwe, and in daūger of condemnacion, came vnto the Em-

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perour Augustus, euen as he wente in the open strete, desiryng him of his aide, and to helpe to stande betweene him and harme, in the Courte before the Judge. Cæsar out of hand appointed to go with the felow in his steede, one of his chief gentlemen, purposely chosen out of his owne traine, whom he required and charged in the suiters cause, to doe his true diligence. At these woordes the soldiour cryeng out with an open mouth said: Iwis Cæsar, when ye wer in daunger at the battail of Actium, I did not seke for a deputie, or assigney to fight in my steede, but I fought for you myne owne handes, and euen with the woordes speaking, discouered the markes of woundes receiued in the said battaill. Cæsar shewed a red paire of chekes, and went euen in his owne persone to help him in his cause, more afeard lest he should seme not onely proude, but also vnthankfull, & towardes soche persones as had doen hym true and faithfull seruice.

...ffrik the peake ...e the countree ...f Epirus (that ...g to sale, an ...gh mountain ...o the seaward, ...oche an one as ...ainct Wighels ...nostin Cozines ...ally where Au...stus discomfi...ted Antonius & ...Cleopatra, and ...fter .x. houres ...ghting, destru...ed on the sea ...M. men, and ...oke all the naue of Antonius, to the nomber of .iii. C. shippes. Antonius ...eing so put to flight, Augustus recouered also his armie that tarried the ...oming of Antonius on the lande, to the nomber of .12. legions of foote...men, and 12 M. horsemen. At this Actium, after the vanquishing of Antonius and Cleopatra, Augustus builded a citee, whiche of that same victo...rie was called Nicopolis, for νῖκος, is a victorie, and πόλις, a citee. In ...this citee Nicopolis was there a noble tẽple, consecrated vnto Apollo. And ...the citee a free citee, inhabited with mẽ of Augustus his sending thither

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He had on a time at a supper, take great pleasure and delectacion of singing childre, brought purposely to syng afore hym, by one Turonius Flaccus, that brought theim up in it for the nones, to get money by the, and had giuen to thesame for their reward Wheate, whereas his guise was, to geue vnto others large rewards of money. And so when Cæsar an other daie at supper, required to haue ỹ same boies againe to sing before him, Turonius thus made an excuse. In faith (ỹ he) they are at the mille. ¶ Vpbraidyng vnto Cæsar his gifte of corne in stede of money. Neither had he any punishement for the wordes that he had spoken, beyng not a man of armes, that did continuall seruice in the emperours warres, but a lewde bringer vp & seller of boies.

40. Howe Turonius Flaccus made auntiuere vnto Augustus, procuryng to haue his boies syng before hym. to whō he had geuen in reward afore, not money but wheate

When he returned from Roome, with all pompe and solitee, for the victorie gotten at Actium, emong a greate multitude meetyng hym for to welcome him home, a certain persone bearing on his fist a crowe hauyng been taught to speake these woordes. All hayle Cæsar Emperor moste victorious. Augustus being moche delited with this salutatiō, bought the crowe, and gaue fyue thousande pieces of gold for hym. The partener of him that had doen the feate, because no porcion of that liberal reward had

41. Augustus gaue a great summe of money for a crowe that had learned to speake

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come to his snapshare, did Cæsar to weete, that the self same felooe had yet an other crowe to, which he besought of Cæsar, that the feloe might bee compelled to bryng before him. When she was brought, she sounded out plainly soche woordes, as she had learned, whiche were these: All haile Antonius moste redoubted conquerour. Augustus being nothing stered to anger, onely commaunded the reward afore giuen to be equally parted with the feloe, that was the promoter of the later crowe. ☞ Because he perceiued that his complainte, had proceded of mere malice and enuie.

he goodnesse Augustus in mplaintes of formacions elented of alice and enuie.

42. Augustus being semblably hailed or saluted by a Popiniate, commaunded her to be bought to. And merualyng at the same thyng in a Pye, bought her vp also. This example would not suffer a certaine poore Souter to be in rest, vntill he must take in hande, the making of a crowe to a like maner salutacion. Who, when he had cleane beggered himself with expenses, would euer now and then thus saie vnto the bird, when it would not saie after him: both our labour and all our coste is lost. Yet in processe of tyme at last, by reason of continual beatyng it into the crow, he made the same

ugust. bought tticerle birdes hat saluted im as they ere taught to peake.

euen

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euen by strong hande, that she could soune the salutaciō, so often recited vnto her. And when she had therewith saluted Augustus, as he passed by, Tushe, tushe (q̄ Cæsar) we haue enough of soche saluters as this at home alreadie: Anon the crowde recorded also the other woordes, whiche she had so oftē heard, brought out thē also in this maner, bothe our labour and all our coste is losste. Cæsar laughing hartely thereat, commaūded a greate dele more to bee paied for her, then he had geuē for any soche bird tofore.

Howe *Augustus* bought a [illegible] that a poore ter had taught [illegible] to salute him

43. A poore Greke Poete (to creepe into the fauour of Augustus Cæsar) vsed this facion Euen whē themperour should come doun from his palaice, the Poete would exhibite vnto him some Epigramme or other, in his honour and praise. And when he had oft times so doen in vaine, and Augustus sawe that he wold not leaue, he wrote out with his owne hande, a well made Epigramme of Greke, and sente it to the Poete, approchyng to meete hym, as one entendyng to recompēse verses with verses. The Greke hauing receiued themperours Epigramme read it, and not onely in woordes, but also with countenaūce and with gesture of bo-

Howe *Augustus* [illegible] serued a poore Greke poete [illegible] using him [illegible] grammes of Greke, & how he was serued of him again.

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die prayſed the ſame, and made moche wonderyng at it. And afterwarde, when he had approched to the littre that Cæſar rode in, puttyng doune his hande into his thræbebare pouche nigh penileſſe, he tooke out a grote, or twoo or three, and putte it in the hande of Cæſar, with theſe wordes: not accordingly as your eſtate requireth, O Auguſtus, but if I had more, more would I geue: When all that wer preſente, had taken vp a laughter therat, Cæſar called his purſebearer or Coferer, and commaunded him to deliuer vnto the Poete, an hundred thouſande pieces of golde. ☞ Niggardſhip in open preſence caſt in the noſe of the Emperour happed well for the Grekes parte.

he liberalitee Auguſtus toarde learned en ue.

44. Iulia the doughter of Auguſtus, whē ſhe came on a tyme to dwe her duetie vnto her father, perceiued his iyes to bee offended wt her ouer wantō and ſtaryng araie, though he would nothyng ſaie to it. Wherfore the nert daie folowing, her apparell chaunged into a more ſadde ſort, ſhe embraced her father. Thā Cæſar, who had kept in his griefe the daie afore, was not hable likewiſe to kepe in his ioye and gladneſſe, but ſaied: how moche better doeth this ſadde ſorte of apparel become the doughter of Auguſtus

uguſtus offended with his aughter Iulia or going in ouer diſſolute aie.

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The yong Ladie had an aunswere readie quickely: For lothe (saieth she) I haue this daie trimmed my self, to please the yes of my father, and my yesterdaies araie, was to please my housbande.

The readie aunswere of *Iulia* to *Augustus* for excusyng her gorgeus gettyng in her apparell.

At a certaine sight of fightyng and tourneiyng, Liuia the mother & Iulia the doughter, had turned the yes of all the people on theim tymin, by reason that their traines wer so ferre unlike, the one to the other. About the persone of Liuia awaited a counpaignie of menne sage and auncient, Iulia came accompaignied with a sorte of lustie yong ruffers, & wilde merchauntes. Augustus ther fore by letters, admonished his doughter Iulia, to marke what great difference and odds there was, betwene twoo women of high estate. She wroke to her father againe: well, and these folkes shalbee olde to, when I am. This aunswer if one wolde interprete it in the good part, maie seme sobrely and honestly made, if to the yourste, without either shame or grace.

45.

The diuersitee of the traines awaityng on *Liuia* the mother, and *Iulia* the doughter.

Of *Iulia* reade more in the .43. *apophthegme.*

The aunswere of *Iulia* vnto her father *Augustus*, adueretising her of her riotteous counpaignie of lewd vaunters.

The same Iulia begun somewhat with the soneste to haue white heares in her hed. And the sodaine comyng in of Cæsar vpon her, tooke vnawares the women, that had kembed her hedde, as thei wer pickyng vp

46.

Iulia the doughter of *Augustus* begun to haue a white hedde, somwhat with the soneste.

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her white heeres, & toke vpō their clothes diuers of the heeres, that thei had plucked out of his doughters hedde. This matter Augustus made as though he had not knowen. And the tyme a preatie while passed forth, with cōmunicacion of other matters at last he brought in mencion of olde age. And by this occasion he demaunded of Iulia, whether she had lieffer in processe of a fewe yeres, to haue an hoze white hedde, oz els to bee altogether balde. And when she had thus made aunswere: forsoth father, of the twoo I had rather to haue a white hedde. Why then (saied he) doen these damsilles all that thei maie, to make thee clene balde before thy tyme. With this pretie inuencō subtilly deuised, he tooke her tardie & a plain lye.

Howe Augustus reuiled his doughter Iulia for plucking why te heares out of his hedd

47. Iohat Iulia said to an auncient graue man reprouing hir to tyne frugalitee of hir father.

To a certain frende of hers a manne of grauitee, giuing her counsaill to frame her self after the exaumple of her fathers sobre and auncient maner of liuing, the same Iulia aunswered pertely enough againe: he doeth not remembre (q. Iulia) that he is an Emperour, but I do remember that I am an emperours doughter.

48. Augustus + setting twoo tellers together forto plaie their merie partes in gesturing the one after the other by course, called the

one

one of them a daunser, e thother a stopper.
Because the one was out of measure, full of his knackes and toies, and thother (which whē he should counterfait to doe aboue hym, as he had doen afore, could come nothyng nigh to his facion) seemed to doe nothyng but to make pauses and stoppe or let hym of his daunsyng.

The inhabitantes of Tarraco, for a glad tokē of prosperous fortune, bringing him stoynges, that in his altare was sprongen and growē vp a palme tree: therby (q Augustus) full well appereth how often ye do sacrifice of incense in our honour. That thei would fain haue attributed vnto the goddes as a miracle, he imputed to their negligence, who seldome or neuer, did sacrifice of burnyng incense in the altare of *Caesar*.

49. How Augustus reproued the flatterie of the Tarraconians, bringyng hym tidinges that a Date tree was growen vp in his altare.

*Tarraconia a countree of Spaine, now called Aragonne. Tarracon, the chiefe citee of that countree, where was an altare consecrated to Augustus *Tarraconenses*, the inhabitauntes of *Tarracon*.

The same August whē he Galles had geuē him a golde chain of an C. pound weight, e Dolobella proouing his mynd in sport, proceded in merie communication, till at the last he sated, sir emperour I praie you geue me this chaine. Praie, (q Augustus) I had rather I might gene you a garlād or ciuike or I will rather geue you a garland ciuike.

50. How Augustus quoshed Dolobella, asking a golden chaine of him.

After a pleasaunt sortie sort, did he put backe the vnshamefastnesse of one that craued to haue ere worde, and yet had neuer been in battaile, (where he might deserue a reward) and therfore

a

A garlande Ciuike made either of holie, or elis of oken leaues.

a garland ciuike was more meete for him, which was wont to be made of Oken leues, & of Holme leues, as the garlande triumphall of golde. Albeit, alwell *callrensis corona*, & otherwise called *vallaris corona*, the garlande whiche was geuen by the high capitain of the Romaines, vnto hym that first had enterprised to breake into the campe and tentes of the enemies, and ouer the trenches in the field, (as also *coronamuralis*, the garlande murall (whiche was the said graunde capitain confered to suche persone, as at the assaulte of any towne or fortresse, had firste scaled the walles, and braste into the towne or holdes of the enemies) and *corona vaualis*, otherwise called *corona rostrata*, the garlande that was geuen to hym, that on battaille on the sea, had first borded any shippe of their enemies or elis subdued any pirates) euery one of them ordinarily made of golde. Of whiche matter se *Aulus Gellius* in the. vii. Chapitter of the. v. volume. And the garlande ciuike, as a reward of more honour then any other, *Augustus* offered in sporte to *Dolobella*. For *Suetonius* telleth that the same *Augustus* (emong the giftes wherwith men of armes were rewarded for any worthie acte or feacte doen in warre) vsed of a custome, more soner to geue golden trappour or bardes for horses, and chaines trappour, and whatsoeuer thing els was made of golde & siluer, then garlandes, ballarcs, and mutches, whiche (as touchyng honour) were farre aboue the other thynges. Whiche thyng except one doe knowe, the merie sayyng of *Augustus* hath no grace in the worlde. Albeit as touchyng the stuffe wherof euery of the said garlandes was made, *Gellius* and *Suetonius* do square and disagree.

The garlande Ciuike of more honour then any thyng of golde that was geuen for reward in battaille.

Augustus would more soner geue rewardes of golde to his men of armes, then garlandes Ciuike of *mural* that were made of leaues.

A garlande ciuike, was called in Latine *ciuica corona*, whiche one citezen hauing been rescued and saued from killing in battaill, made appertenant to an other citezen by whom he was so rescued and saued, as a recompensiall of his life saued when he should (but for the others aide and helpe haue been slaine. And this garlande was of more honour then any other gift, by manhode & prowesse martiall to be acheued (sayyng one

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Of *corona graminea* a garlād of gralle, otherwise called *corona obsidionalis*, or *gallica* garlande *obsidionall*, whiche was geuen to that persone, who by his aide & rescue, had kaued the whole vniuersall armie of the Romaines, being belleged and beset, or on euery side enuironed with their enemies.) And yet wer there many garlandes geuen in battaill, of moche more price & value, then either of bothe aforesaid, as maie appere by the wordes of *Plinius*, whiche I haue thought good here to set, because it maketh to the declaracion & vnderstanding of this place. The gralande Ciuike (saieth *Plinius*) at the first was of holme, afterward it was more fashed to haue it made of oken leaues with acornes. Whyp belonged vnto it many condicions and many circumstances were requiced, he that should haue it must bee one whiche firste of all gettyng vp to the walles of the towne, that he fighteth for in his own persone, hath slain whatsoeuer persone was so hardie to entreprise hys king in. And one that had more desire to saue the life of one of his owne countremen and feloes, then to slea hys enemie. And how that thesame place where the deede was doen, the enemies was like to haue enioied thesame dede. And that the partie so saued, confesse thesame with his owne mouthe, other like witnesses doen nothing auaile, & that he wer a citizen of Rome. Other forener com to succour & aide the Romaines geue not that honour, though one saue a king. Neither doeth thesame honour pertain to the commonalte in dignitee, though the high capitain be semblably rescued and saued. For the first founders wonne the highest of all to be in any that were a citezen whatsoeuer he wer. A Ciuike garlande ones receiued, it was lawfull for him that had it ones geuen, so weare all daies of his life after. If he came to any common places of open sightes, it is the guise euen yet still that reuerence be doen to him, yea, euen of the Senate. He had authorite to sit in the seates next vnto the Senate. He was exempted and chaptered or priuileged from bearing aduaner offices of charge, bothe for himself, and his father and his fathers father.

When he had many diuerse waies both beautified and strengthened, or fensed the citee of Rome, and had also for many yeres to come, as moche as in hym laie, made the thesame suer and safe from all daungiers, being prouide thereof not without cause, he would often saie: I found Rome made but of Bricke, and I will leaue it of Marble.

51. What *Augustus* saied of Rome, by him brutified & fortified.

Nothing to a Prince maie be more coste then & he make the state of his realme better then

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It was ere it came to his handes.

Nothing to a prince maie be more magnificente or regall, then if thesame doe meliorate and better the state of a dicion or rotalme, descended and come to his possession.

52. Howe Augustus put of two impudent crauers at ones.

When one of his men of warre, begged shamefully of hym a thyng (what it was) & he had espied besides hym one Martianus, also coming a pase towardes hym, whō he mistrusted, he for his parte to would beg hard on hym, ere he would haue a naie, he said: I will no more doe that thou desirest) good feloe myne) then that thyng whiche Martianus goeth about to craue on me.

53. The lawe for suche as killed their fathers.

It was the lawe in Rodme, that what person had killed his father, shuld be made fast in a sacke, & (& to cast into the riuer.) And yet was not this punishemente executed, but vpon the partie hauyng first confessed the cause. Augustus therefore, to the entent that he would help saue frō the moste greuous torment, of the forsaid punishment, a persone arrained at the barre, for killyng his owne father, that all the world knewe to be so in deede, vsed this maner of examinyng, and laiyng the matter against hym: In faith (I thinke for all this) thou diddest not kill thy father. Deyng enough to him for to make him faie naie in the matter. So great was the fauourablenesse of this Prince in ministryng

The clemencie and graciousnes of Augustus, in ministring the lawe.

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strynge the lawe.

‡ A lawe was made in Rome by *Pompeius* (& was of his name called *Lex Pompeia*) that if any persone wrought the actuall deede of killyng his father or his sonne, either priuelie or apert, the same should bee lued & fast knit in a poke of sacke clothe, together with a liue dogge, a cocke, an adder, and an ape, and so should bee caste into the sea, if there were any nigh to the place, or els into the riuer: to the ende that beeing vnbraked and hampered in the middes of those mortalle streightes, he might euen in his like time begin to lacke the vse of all the elementes, and that the aire should be taken awaie from him, while he were alyue, and the yearth when he were dedde.

He vsed cõmonly to saie, that there was nothing more vnconuenable for a perfecte good capitaine, then ouer moche hallyng, and vnmanlednesse, and he had almoste euer in his mouthe, this saiyng of Greke, σπεῦδε βραδέως, ἀσφαλὲς γὰρ ἐστὶν ἀμείνων, ἥβαν σὺς τραπλακτης. That is, hallen faire and softely. For moche better is the capitaine that will be sure of his matters, ere he go about thē, then he that is of courage, to ieoperde at all auentures. Of whiche matter I haue saied at large in my worke of Prouerbes, whiche is entituled, Chiliades. The Prouerbe, *spede thee faire and softely*, is a lesson of counsaile, whereby all persones, and especially princes, rulers and capitaines are admonished, in doyng of thinges bothe to adhibite or shewe the quicke speding of actiuitee, and also the slowenesse of diligence and circumspection, according to ỹ the saiyng of *Sallustius*: nede full it is first to take good deliberation, and allone as thou hast ones consulted vpon it is, not to forslowe the tyme of doyng when it cometh.

54. Hallyng & hastynge of diuerse proper ties that maie be in a good capitaine.

σπεῦδε βραδέως, make hast faire and softelie. or spede thee faire and softelie.

Primum consule: ac vbi consulueris, mature opus est facto.

Unto his wife Liuia, makyng instaunte requeste in the behalf of a certain Galle, to

54. *Augustus* would not graunte vnto

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Liuia to haue a certain Galle incorporated citezen of Rome.

he incorporated a citezen of Rome, he gaue a plain naie, but that the same Galle should enioye the Priueleges and franchesses of Rome, (as if he had been a citezen in deede) he graunted her of his own motiõ vndesired: alleging that he could bee moche better cõtẽted to haue of his owne rentes and cofers abated, then the honor of the citee of Rome to bee made ouer common. ¶ Is one that preferred the dignitee or highe estate of the common weale, before his owne singulare auaũtage.

Augustus wold not make the honour of the citee of Rome, ouer common.

Augustus preferred the dignitie of the common weale, before his owne singuler auantage

56. When he sawe at an oracion or proposicion, (that he made vnto the people) a greate mante in vile apparell (readyng, palliatos, in stede of, pullatos, as I suppose verely the bokes of Suetonius should be) clad in great large cappes or mantelles, being very sore moued therewith, and in an high fume, loe (saieth he) these here been our Romaines, the lordes of the worlde, and wonte in tymes passe, to go in auncient side gounes. ¶ So greatly did he studie and labour to calle backe again, and to renewe the olde auncient facions, that it greued his harte to se the old goyng in apparell, and garmentes chaunged.

Augustus studied to bryng vp again in Rome the auncient facions detailed.

57. Unto the people making great cõplaint of the scarcitee of wine, & also of the dearth, he said, that by reason of great aboundaũce of waters, conueighed to ren out of newe

How Augustus answered the people of Rome cõplaynyng of the scarcitee & dearth of wine

conduites

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cõduites lately made by Agrippa his sõne in Lawe, there was sufficiente pꝛouision made, that men næded not to be in thꝛiste.

Agrippa made many new conduites in Rome for the cõueyance of water to the citee.

In deede *Agrippa* bestowed all his studie and diligence, from all places that could be, to pꝛoude for the citee of Rome to haue aboũdaunce of waters. And *Augustus* on the other side, did sharpelie call backe the people from wine to water.

§8.

The incomparable clemencie & graciousnesse of Augustus towardes one Timagines a writer of histories and chꝛonicles.

Timagines a wꝛiter of histoꝛies, had wõ open mouth spoken many bloudie woꝛdes against Cæsar, many slaunderous woꝛdes by his wife, and many naughtie woꝛdes by all his whole familie. Augustus sent him a gentle warnyng, to kepe a better toung in his hedde, and to vse it moꝛe soꝛtely. And where the felow persisted and held on still to make euill repoꝛt, and to speake the woꝛst, Cæsar did nothyng els in the woꝛlde, but foꝛbid hym his hous. Well, Timagines solemnely afoꝛe audience read ouer certaine bookes, whiche he had wꝛitten, conteining the actes oꝛ chꝛonicles of Augustus, & when he had peruled them, he cast thẽ in the fier, and burned theim, foꝛ hatered of Cæsar, as one couetyng to suppꝛesse and extinguishe foꝛ euer, the memoꝛiall of thinges frõ time to time, dooen by thesame. Yet foꝛ all this did not one of the Citezens of Roome kepe out of his dooꝛes thesaied Timagines, thus

Timagines for hatred of Augustus burned the bookes, whiche he had wꝛitten of his chꝛonicle.

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openly and stiffely, shewing cõtinuall enmitee against Cæsar. In the hous of Pollio Asinius, he continued till he was a verie aged manne, and yet did Augustus neuer so moche as geue one foule worde vnto Pollio, in whose hous his enmie was lodged, & entreteined, sauyng that one time he saied vnto hym onely thus: θηριοτροφεῖς, that is, ye fæde in your hous a beast, or a serpente, (as if one should hãue saied, your hous is a denne, or a caue for a serpent.) And anon where Pollio addressed hymself, to make his purgaciõ or excuse, Cæsar broke his tale, saiyng: Nay, my friende Pollio, take the fruicion of hym hardely, take the fruicion of him. But whẽ Pollio not being yet clene out of feare, said sir Emperour, if ye so commaunde, I will ere I drinke, forbid him my hous. Why (q' Augustus) thinkest thou that I will so doe, which haue bẽn the man, that ones made you at one? For this Pollio had afore tyme been angrie and fouꝑ out with Timagines, and had none other cause to surceasse his maugre, but that Cæsar begun to take displeasure with the saied Timagines. So the graciousnesse of this prince, tooke in good gree the ciuill will of bothe the saied parties against hym.

The lenitee of Augustus towardes Pollio Asinius

When Augustus begun to take displeasure with Timagines then begun Pollio to bee his frende.

59. It fortuned Augustus to suppe at the hous of one * Atedius Pollio, alias Vidius

The straunge sort of cruelitee

Pollio.

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Pollio. And one of the bondpages of this Pollio, had by chaunce broken a drinkyng glasse of cristall stone. Anon was cõmaundement gyuẽ, that the paige should at ons be had awaie, and take to his Lamprayes. The lackey ran for succour, and fell doune at ỳ fete of Cæsar, mindyng to desire of him nothing els in the world, but that he might dye some other kinde of death (then to bee cast alyue vnto the liue Lamprayes. Cæsar beeyng moued with the vnagged maner of cruelltee cõmaunded bothe the boie to be let go, and also as many cuppes, or other vessell of cristall as wer in the house, to be broken in peces before his face euery one of thẽ, and the stewe (where the Lamprayes were kept) to bee filled vp with the same, in steede of the boie. And as for his friende Pollio he greuously rebuked: saiyng: why, art thou for the an vne so lordely, to bid awaie with thy meate in all haste, euen from thy table, and to begnawen piece mele, with a tormente of a newe sorte neuer seen afore: If it chaunce a scalde cuppe of thyne to bee broken, shall the bowelles and guttes of a man, be torn in pieces for it: Wilt thou so highly stande in thine owne conceipt, or take vpon thee, as

that Acesius [illegible] so bled, in cas[illegible] tyng his ne[illegible] mantee (is the displeased him) also hirte him[illegible] lashyes, whi[illegible] che he kepte in a stewe.

The sore rebuke that Augustus gaue vnto Pollio for his cruelltee.

The piece and mercifull co[illegible]

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passion of Augustus towards mennne.

as to commaunde any bodie to bee had to death or tormentes, in sothe place, where Cæsar hymselfe is present.

* Of the straunge crueltee of this Aedius Pollio, alias Vedius Pollio, Plinius (in the. 23. chap. of the. 9. volume, treating of the nature of Lamproies) speaketh in this maner. Vedius Pollio a knight of Rome, and one of the familiare frendes of Augustus Caesar, deuised and inuented in this sithe, erāples and wates how to doe cruell torment, casting in cloce pondes & stewes of theim, the liue bodies of bondmen condemned to dye, not as though the wilde beastes of the yearth, beyng for sothe purpose vnsufficient, but for bicause in any other kinde, he might not handle and lothe vpō, while alme man wer torn peece meale, in all the members and partes of his bodie at ones. Against the same Pollio for the same crueltee Doeth Seneca also sore inueigh.

Corduba a cittee in Spaine, where Seneca the Philosopher, and the Poete Lucanus wer borne.

60. At a certain sittyng in iudgemēt, where vnto the charge of one Aemilius Elianus of Corduba, emong other crimes moe it was laied euen as one of the principall matters against him, that he was a speaker of euill by Cæsar Augustus turning to the accuser saied: I would haue thee to bryng me in proofes of that, and I shall make Elianus to knowe, that I haue a tongue to as well as he, and I will telle as many good tales of hym againe, I warraunte hym. And beyng cōtented with this manacyng, he made no ferther enquierie at all against the saied Elianus.

The clemencie of Augustus towardes Aemilius Elianus accused for speking wordes against hym.

This Tiberius succeeded Augustus.

61. Unto Tiberius oftentymes by letters wrathfully complaining on sothe persones as wer reporters of euill by Augustus, the same Augustus wrote letters againe, that he should not in that matter be ouer eagre,

How Augustus answered Tiberius wrathfully complainyng of persones re-

as

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as men of his age were wont to bee. For it is enough (y he) if wee haue the matter at this poinct, that no man is able to doe vs any harme.

He neuer commended his soonnes vnto the people, but with this exception: if they shall deserue it, and bee founde worthie. Minding and willing, that honour should bee deferred and geuen not vnto auctoritee, but vnto merites and deserues.

He had banished out of Courte Iulia his doughter, and Iulia his doughters doughter, yea, and after that Agrippa also, afore adopted and made his heire apparaunte, & afterward (because of his wealthy and perse or vnruelie factions) called of again. At all times whensoeuer was made any mention of these three, he would customably crie out with this verse of Homere.

Αἰθ' ὄφελον ἄγαμός τε μένειν, ἀγονός τε θανέεσθαι.

That is,

Oh, would God, would God, that my chaunce had been,
To liue single, and die without children.

Neither vsed he to call these said three persones by any other name, but three cattes ha pollunnes, or three tynnyng sores of his, or els his three cancres. For he could mocke

Of writyng epistles by hym.

62.

How Augustus vsed to commend his soonnes to the people.

63.

Augustus banished out of his courte Iulia his doughter, and Iulia his doughters doughter, and Agrippa for their lewdenes & vnthriftines.

What Augustus would saie, when any mencion was made either of Iulia his doughter, or Iulia his nece, or of Agrippa, and what name he gaue them.

Augustus could better take the

better take the death of his children, then their dishonour

more pacientely take the death of his children and kinskolkes, then their dishonour. Yea, & ferthermore he prouided by his last wil, that, in case any thing shoulde chaunce vnto Iulia his doughter, or Iulia his nice other wise then well, neither of them bothe shoulde be buiried vnder his toumbe.

Augustus would not haue his doughter Iulia to be toumbed with hym.

64. He would take very greuously that any thing shoulde be made of him, and set out in writing, but after a substanciall sorte, and by the principall best doers. And to the iustices he signified his pleasure, ỳ thei should not suffre any point of vilanie to come vnto his name, by the metynges and cowyng togither of iesters, or of common plaiers of entreludes. ☞ In deede in this behalf cousin to Alexander. And certes meete it is for the auctorite of a Prince, euerywhere to bee maintained in his roiall estate, without any maner sporte or touche of derogacion.

Augustus would not haue any thing made of him in writing but after a substanciall sorte, and of the best doers.

Note in the 34. Apophthegme of Alexander.

How Augustus named a little Ile lying nigh to the Ile of Capres, * Capreæ, arum is a little Ile beyond the toume of Surrentum in the realme of Naples, which realme of Naples is in latin called Campania

65 An other certaine Ile, lyng nigh vnto the Ile of * Capres (into the whiche sothe of Cæsars courte were wonte to departe for a seasō, as were desirous to seclourne and repose theim selues) he commonly vsed to call in Greke, ἀπραγόπολιν as if ye should saie in Englishe, the Citee of doue little ☞ For the Greke worde ἀπραγία soundeth in Englishe

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Englishe, vacacion or resting from all busines.

When he perceiued and feled his dying houre to approche, he enquired of his familiares, beyng let into his chamber to come and see him, whether it semed to them, that he had any thing handsomely enough played his parte in passyng his life. ❧ Meanyng of the trade and course of this presente life, which many writers doen resemble and compare vnto playyng a parte in an Enterlude. And then pronounced he this Greke verse folowing, custumable vsed to be soungen at the last ende of Comedies, exhibited and plaied to an ende,

ὁπότε κάρτα νὴ πάντες ἡμῖν μὲτὰ χαρᾶς

κρότησατε. That is.

Clappe handes, in signe of contentacion,
And with good harte, allow this our actiō.

66. What Augustus demaunded of his frendes a litle before his death,

¶ The sayinges of Iulius CAESAR.

IVlius Cæsar, when he fled from Sylla, being yet but a stripling vnder mannes age, came by chaunce into the handes of pirates, beyng Cilicians. And at the first when the same pirates had named the somme, whiche they would require of hym for his raunsome, he laughed the eyes to scorne, as fooles that knewe

Sylla a senatour of Rome, and a man of great power, who in ciuile battaile with Marius was ouerquished, and afterward wexed a cruel tirant

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Cilicia, the people of Cilicia, whyche is a region in Asia the lesse ioining vnto Syria, a goodly champian countree.

not what maner feloe thei had take prisoner, and promised of his owne offre to geue them double their asking. So, the time goyng on, wheras he was safely kept & watched, while the money was in fetchyng, he would charge theim to kepe silence, and to make no noise y might trouble him, while he was slepyng. Unto thesame Pirates he would euer read soche orations and verses as he wrote being there, which his makinges, if thei did not in the best maner allow, he would call thē asses and barbarous fooles, and with laughter would threaten to hang theim one daie on Jeobettes, whiche thing he did in deede to. For beyng let go, immediatly vpon the bringyng of the money, which the pirates patished for his raūsome, men and shippes gotten togethyr out of the coūtrie of Asia, he caught the self sam robbers, and hanged them vp, but first hed ded, that the seueritee might not be vntempred with mercie. ❧ Doe ye not here euen at the first chop se and knowe of old, the nature and factions of *Alexander* the great, to whom no meane thing could be enough? ☞ Because the woordes of *Plutarchus* in the life of *Iulius Caesar*, seeme to geue no small light, to the vnderstanding of this present place. I haue thought it worthy the doing, to annexe thesame at large. *Sylla* ruling the roste, & bearyng all the stroke in Rome (saieth *Plutarchus*) was in minde and wille to take

The vaunt boaste of *Iulius Caesar*, beyng but a yong mā.

Caesar hanged vp the pirates, by whō he had been taken prisoner.

Iulius Caesar moste like in actions vnto *Alexander* the greate.

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ſake awaie frō *Caeſar*, *Cornelia* the doughter of *Cinna* the dictator (that is to ſaie) the lord great maiſter, or the lorde commaunder.) Which thing when he could neither for feare ne for hope, that is to ſaie, neither by foule meanes, nor by faire meanes bring to paſſe, he ſtopped her boure as forfaicted to the chamber of the cuee. As for the cauſe of enmitee betwene *Caeſar* and *Sylla*, was the alliaunce of *Marius* and *Caeſar*. For *Marius* the elder had to wife *Iulia* the aunte of *Caeſar*, of whō was borne *Marius* the younger, *Caeſars* coulin germain (their twoo beyng ſiſters children.) When (*Sylla* ſetting and beſtowing his minde, care, and ſtudie about other matters, after the doyng to death and ſlaughter of many a perſone, in the tyme while he reigned) *Caeſar* ſawe himſelf to bee nothyng at all regarded of him, yet did not the ſame *Caeſar* thynke, ne ſpare, being euē a very child of age, to ſtepp to the people, & to entre ſuite with thē for the obteinyng of a roume, dignitee, or promotion, in the order or college of prieſtes, whiche dignitie he was put beſides, and could not obteine, by reaſon that *Sylla* was not his friende, but againſt him in his ſuite. *Sylla* continually from that tyme forthward, deuiſyng and conſultyng how to deſtroie *Caeſar*, and to rid him out of the waie, where certain perſones anouched to be contrarie to all reaſon and conſcience, to doe ſuche a yong boie to death. *Sylla* affirmed them all to bee more then madde, if thei did not in that one boie alone, eſpie many ſuche as *Marius*. When thē this ſaiyng came to *Caeſars* eare, he went for a ſpace about from place to place, and laie hidden emong the *Sabines* (a people in *Italie* not fer from Rome) afterward, while he nightely remoued frō one lodgyng to an other, though he wer verie ſickely, it chaunced him to come into the handes of *Sylla* his ſoldiours, then ſcouring the cōtree, to take all ſuche perſones as laie lurking there in any place, and at the hād of *Cornelius* the capitain of the ſaied Launce knightes, he ranſomed himſelf for two talentes. Upon this, taking his waie to the ſea, he tooke paſſage ouer into *Bithynia* (a region of *Aſia* the leſſer, buttyng fore right againſt *Thracia*) vnto *Nicomedes*, the king there, with whō no long tyme hauyng made abode, as he went denne from thens, he was take about *Pharmacuſa* (a little Ile in the ſea of *Salamin*, not fer from the regiō of *Attica*)

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by a sort of pirates, whiche at that present season, with greate shippes of warre, and with whole nauies out of nomber, helde and kepte the possession of all the seas about. By whō when at the first wer demaunded of him xx. talentes for his raunsome, he mocked them, for that thei knewe not what maner a man thei had taken, and therefore of hymself he promised to geue them. l. talentes. Then sendyng his folkes abrode, some to one citee and some to an other, for spedie leuyng of the said money, hymself remainyng prisoner emong the moste vncourteous *Cilicians*, with one and no mo of his familiare frendes, and twoo seruauntes. But as for the saied *Cilicians* he had in so vile reputacion, that as often as he was disposed to late hym doune to kepe, he would sende one streightly to charge and commaunde theim to kepe silence, and to make no noise. And makyng demourre there emonges theim with greate sufferaunce. xl. daies lackyng twoo, and vsyng thē not as kepers, but as seruauntes, and garders of his bodie, he would prouoke theim now at gamyng, now with prouyng one or other maisterie, otherwhiles wrytyng verses and oracions, he would desire them to geue hym the hearyng of the same, and if thei did not highlie estime his doinges he would plainly without any courtesie call theim fooles or loutes, and barbarous felowes, threatening theim vnder the cloke of laughyng and sporting, to hang thē euery one on the galoes. In whiche thinges thei like fooles tooke greate ioye and pleasure, as attributyng all that plain and franke speaking vnto iesting & simplicitee. And immediatlie vpon the bringing of the money for his raunsome, from the toune of *Miletum*, and the deliuerance of the same, beyng set again at his libertee, a naue of shippes euen with a trice furnished & set out from the hauen of the *Milesians*, he made vpon these Pirates, whom lyng yet still at rode with their naue all at reste and quiete about the said Isle, he tooke and subdued almoste euery one. And so all their goodes and money taken from theim, he laied the felowes fast and suere in irons at *Pergamus* (a toune in *Asia*, & a prouince of the Romaines) and went vnto *Iulius* the chief iustice, hauing at that time the ordring of the prouince of *Asia*, vnto whom it belonged to punish soche as wer taken for any trespace. But the saied *Iulius* rather

hauyng

hauing eye vnto the money (for it was no small summe) said that he would at leasure, se what was to be done with the persons, whom he had taken. Wherefore *Cæsar*, when he saw his time, bidding him farewel, toke his iourney vnto *Pergamus*, and hanged me all the said thiues on crosses, from the first to the last, according as he had oftetimes made promise vnto them, whyle he above in the Ile, &c.

¶ Whē he made suite and labour to haue the dignitee of high-prelate or ordinarie at Rome (Quintus Caruilius, a manne of right high dignitee and power emong the Romaines, standyng in election with hym for the same office) vnto his mother bryngyng hym going to the gate: Mother (said he) this date shall ye haue your sonne, either ỹ high prelate, or els a banished man. ¶ An hault courage toward, and that could in no sauce a bide to be put backe.

2. what *Iulius Cæsar* said to his mother, whē he stode for the dignitee of high bishop in Rome

Iulius Cæsar a man of a wonderous hault courage.

¶ There was in Rome of old antiquitee a certain college, that is to say a compaignie of fellishp of magistrates, to whom appertained the ordering, ministering, executing and iudging of all sacres, of all holy riteg ceremonies, funerall obsequies, & of all other causes that in any poin concerned religion. And they were called *Pontifices*. And there were of thes three orders, rankes to wete, inferiours, and superiours, as ye should sale (as it were in case the terme mete serue) bishoppes and archbishop And emong them was one hedde, that was called *summus Pontifex*, the highest prelate, and as ye would sale: the chief ordinarie, to whose ho ner and authoritee belonged to make constitucions, concerning all the said rites, ceremonies, and all pointes of there religion, and to see re formacion of all inferiour magistrates, encurryng eny contumacie, cō tempt, or disobedience. This magistrate was first instituted by *Numa Pompilius* the seconde kyng of Rome.

¶ His wife Pompeia, because she was in great slaūder (as one that had misused hir self with Clodius) in deede he forsoke & put awaie

3. *Iulius Cæsar* forsooke and put awaie his wife *Pompeia*. This *Pompeia*

away frō him. But yet when Clodius was
bered in the law, and arrained for the same
matter, Cæsar being called forth for a wit-
nesse, repozted no euill wozde by his wife.
And when the accuser saied, why then hast
thou made a diuozce with her? Forsothe (q
he againe) because the wife of Cæsar ought
to be pure and cleare from all slaunder too,
as well as from the crime. Besides the wit-
nesse of the aunswere, his crueltee also maie well
be prayed, that he spared to defame his wife whō
he had abandoned.

4. Whē he read the chronicle of Alexander
the greate, he could not forbeare to water
his plantes. And to his frendes he said: At
this same age (q he) that I am of now, Ale-
xāder had subdued Darius, and I haue not
yet vnto this daie, doen so mothe as any
one valiaunte acte of prowesse. Suetonius
writeth this thing to haue chanced, at what time
Cæsar being iorde*president in Spain, & ridyng
his circuite, to holde the graunde iurtes or lawe-
daies, in tounes appointed for sises and sessions
to be kept, had seen the Image of Alexander in the
temple of Hercules within the Isle of Gades. But
would God soche a nature as this, would rather
haue vsed his forwardnesse and quicke spirite, in
taking after a prince of a sober sort, then after one
that would be pereleese, & alone aboue all others.

*Iorde] a lorde presidente. To whose auctoritee appertained
the determination of causes, and the redresse of all matters, cōcerning
iustice and lawe. A magistrate of mothe like sort, as is here in Englāde
the

the lorde presidente of the counsaill in Wales, and the lorde president of the counsaill at Yorke, sauing that the *Praetor* of Rome had the assistence, aide and maintenaunce of men of armes, whereseuer he went to kepe sises, sessions, courtes or laudaies, or to sit in iudgemente.

In the moste northest part of Spain, beyonde *Granado* westwarde are two little Iles called, *Gades*. In the ieste of these two Iles, was a cite called *Iulia*, inhabited all with citezens of Rome. There was also in the same a temple, dedicated vnto *Hercules*, in whiche it is thought by many persones, that the two pillers of *Hercules* wer, whiche pillers wer of brasse, eight cubites high a piece: whiche *Hercules* (when he had peregrated all the worlde, as ferre as any lande went) did erecte and set vp for a memoriall that there he had been.

As he passed by a beggerie little toun of 5.
rold rosse in the mountaines of Sauoye, his compaignie that were with hym, puttyng doubtes and questiõs, whether in that dog hole also, wer seditions & quereles for preeminence and superiorite, as there continually were in Rome, he staied and stoode still a prette while musing with hymself, & anone, well (q he) I promise you, I for my part had liefer to bee the firste, or the chief man here, then the seconde man in Rome. ☞ This certes is euen verie it that is written in ỹ poete *Lucanus*, that neither *Caesar* could abide to haue any man aboue hym, ne *Pompeius* to haue any peere.

The ambicion of *Iulius Caesar*. *Nec Rome potuere pati Caesarem priorem Pompeiusve parem.* Neither *Caesar* could abide to haue any superior, nor *Pompeius* to haue any mate felow with him.

He saied that thinges of high enterprise 6.
(because thei are subiecte vnto daungers, and wer greate) ought to bee executed and dispetched out of hande, and none aduise ne deliberacion to bee taken of theim, because that to the goyng through with soche matters,

Iulius Caesar would haue enterprises to be goen through withall, without callyng of any perilles.

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ters, celeritee doeth verie greate helpe, and
castyng of perilles dooeth plucke a manne
backe from hardie auenturyng.

7. Whē he departed out of the prouince of
Galle, to matche against Pompeius, assone
as he was ones passed ouer the flood of Ru-
bicon, now (saieth he) be it past casting the
dice again (& as if he should haue said, now happe
what shall hap, let altogether turn which waie it will:)
declaryng that he was vtterly inpnded to
put all in hasarde to make or marre, & to bee man
or mous. For the said floud of *Rubicon* disseuereth
the *Galle Cisalpine* from Italie.

Dis iacta sit alea. There is a
prouerbe, *omnē
uertere aliam*, to
cast all dice, by
whiche is signi
fied, to set al on
ace and seuen, & at all auentures to leoperd, assaiyng the wild chaunce
of fortune, be it good, be it bad. Therefore when *Caesar* saied: be al dice
irreuocable cast. His meaning was, to bee now ouerlate to repente that he
had doen, or to cal agein yesterdaie. And therfore that he would now cast
no more pen worthes in the matter, but go throughy with his purpese,
chaunce as it would. *Cadat alea iacta* (saith *Lucanus* in the persone of *Cae-
sar* against *Pompeius*) *alterutrum mersura caput*: that is. Let the dye of fate,
chaunce as it will. Thone or other of our liues to spill. *Euripides*, *Plato*, *Terence*
Plutarchus, *Lucianus*, and other writers mo, liken the life of manne to the
game of Dicing, in whiche plate, what to casse lieth not in our handes,
but onely in chaunce and fortune, but that that we haue casse, wee maie
with politie, conueighaunce, and good ordering, if it bee well casse, vse
and applie it to our commoditee, if the contrarie, yet tempre it the lesse
to hurte vs.

8. When Pompeius had forsaken Rome,
and had fled to the seas, Metellus the high
treasourer of Rome withstoode Cæsar, be-
ing desirous and fain to take money out of
the treasurie, and shut vp thesame treasu-
rie fast. But Cæsar threatened to slea him,
whiche woorde when he had astouned the
saied

Metellus letted
Caesar going a-
bourde to take
money out of
the treasure of
Rome.

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falled Metellus, iwis young man (q Cæsar) this thing was moze harde foz me to speak then to do. ¶ Meaning that it was in his pow=er, euen with a beck of his hed, to put to death whō socuer he wer displesed, foz asmoche as wher socuer he went, he had with hym a bende of har=nessed men.

The manacing of greate men.

At a toune of *Durach he karied, lokyng that no soldiours footemen should bee sent thither vnto hym from †Brunduse. With thing foz asmoche as it was very slacke and long in doyng, gettyng hym priuelie into a litle boat, he assaied to passe ouer the sea of Adria. And the vessell beyng euen wel=nigh ouerwhelmed and sounken, with the mayne swellyng sourges of this fierse sea, vnto his pilote being now clene in despair to escape drounyng, and thinkyng to be no waie but one, Cæsar opened who he was, saiyng: put thy trust and affiaunce in ladie Foztune, and weete thou well, that thou carriest Cæsar in this litle boate of thyne. ¶ He was of soche excedyng hault courage, as though he had had both the goddes, and foztune euen at his owne will and commaundemēt. But yet at that present season, the rage of the tempeste weyng stil worse and worse, he was letted of ac=complishing that he had entended. But assone as his souldiours (that wer alreadie at *Durach) had knowledge of this his doyng, they came full and whole

*Dyrrachium or Dyrrachie a toune in Mace=donia, first cal=led Epidamnum, but the Rome=nes when they had conquered it, would rede=haue it called Dirrachium, this was when he went to pursue Pompeius. †Brundusium a toune in y mye=time of Na=ples, lying vp=the sea of Adria frō which Brun=dusie, lieth the passage ouer ny to Grece.

The excedyng hault courage of Iulius Cæsar.

The hartes of Cæsars soldi=ours towarde hym.

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whole rennyng vnto *Caesar*, and tooke verie greuously, if theſame looked for any mo, or other bendes of men, as haupng ſome miſtruſte in theim.

10. But when it came to the battreyng and triall of ſtrokes, Pompeius wone the field, but he did not folowe his victory to the vttermoſt ☞ (as he ſhould haue doen.) but reculed backe to his campe. Then ſaied Cæſar, this daie (q he) the victorie was in the poſſeſſion of our enemies, but thei haue not a capitaine that can ſkille how to vſe victorie, when he hath it.

Pompeius wone the firſt felde againſt *Caeſar*.

Pompeius could no ſkill (ſaied *Caeſar*) howe to vſe a victorie.

11. When Pompeius had commaunded his armie, albæt theſame wer preſt and in full readineſſe to fight at Pharſalum, yet there to demourre, and to tarrie the comyng of their enemies: Cæſar auouched hym to had doen ferre wide, in ỹ he had by ſoche delaie and tariaunce, in maner killed the habilitee, the fierſeneſſe, and a certain diuine inſpiracion of his ſouldiours hartes, beeyng fully appointed and redie to fall vpō their enemies. ☞ So greatly did *Caeſar* contende and ſtriue with *Pompeius*, not onely aboute the fortune of battaill, but alſo in the experte knowlege of warre keppng.

Pharſalii or *pharſulos* or *Pharſalios*, a citee in *Theſſalia*, inthe feldes of which *Caeſar* vanquiſhed *Pompeius*.

Iulius Caeſar matched *Pompei* not onlie in the fortune of battaill, but alſo in the experience.

12. When he had euen at the firſt choppe of encountreyng, vanquiſhed *Pharnaces, he wrote briefly to his frendes after this ſort:

*Pharnax or *pharnaces* kyng of *pontus*, & ſoonne

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I came, I looked, I conquered. ☞ Signifying the greate celerite and spede of doyng.

of Mithridates who beyng hi owne father

persecuted, and at length dryue to kil himself. For he fauoured Pompeis making warre against Mithridates. And in fine the saied Pharnaces rebelling against Caesar, was by the same discomfited, vanquished & dryuen out of his countree. This feloe (saieth Lucius Florus, who writeth a abbridgement of the Chronicles of Rome, out of the histories of Tit Liuius) was by Iulius Caesar euen at one felde. & yet not that al sought ten, so troden vnder feete, as it had been a thing with a flashe of lightening, so dasshed and crumbled to dust and pouther.

After that the soldiours and men of armes, whiche folowed Scipio in Afrike were fled, and Cato being vanquished by Cæsar had killed himself at Vtica, these were the wordes of Cæsar: I enuie to thee O Cato this death of thyne, sens thou hast enuied vnto me the sauyng of thy life. ☞ Caesar thought it a thyng like to redounde highly to his honour and renoume, if for he a noble mā as Cato hauing been ouercomed in battail, shuld be boūd to hym, and no man els for his like. But Cato rather chose death with honour, then after the oppressing of the publike libertee and fredom, to be as a bondseruaunt to any persone. And therefore Caesar enuied vnto Cato the honor of sloche a death because he had enuied vnto Caesar the laude and praise of sauyng the life of Cato.

13. Scipio a noble capitain of Roome.

Of Cato is afore noted in 31. apophthegme of Augustꝰ Cæsar, where vnto is to be added that Cesar made all the speede and meanes possible to haue Cato alyue, and when he could not, he wrote a booke of bakbitynge against him, whiche he entiteled anti-Cato.

Persones not a fewe (because thei had Antonius and Dolobella in great mistrust & left thei should conspire and werke some treason against Caesar) gaue warnyng vnto the same, that he should in any wise beware of them. Tushe, no no (q Cæsar) I feare not these

14. what Iulius Cæsar said when he was warned to beware of Antonius & Dolobella.

Antonius & Dolobella fat and well coloured.

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ruddie coloured and fat bealied feloes, but yonder same spare slender skragges, & pale salowe coloured whozesoonnes, shewyng with his finger Brutus & Calsius. ❧ Neither did his suspicio deceiue him, for of thē .2. was he afterward slain in deede. Of which matter soeuer as be learned mate reade *Plutarchus* and *Suetonius*.

15. Communicacion beeyng on a tyme in a supper season begun, what kinde of death was best, he aunswered wout making any bones: that is sodain & nothing thought on before. ❧ And that he iudged to be best. chaūced to him in deede. ☞ *Plutarchus* saieth that he supped the same time (beyng the date next before his death) at the house of *Marcus Lepidus* his greate and faithfull frende.

16. In a certain battree he caught fast by the hedde and the cheekes, the standarde bearer of one of the legion called Marciall, hauing turned his backe to flee, and plucked backe the cōtrarie waie. And stretching forth his hande to his enemies ward, saied: whether goest thou awaie thou feloe? wonder beest thei, that wee fight against. ❧ Thus with his handes, he chastised one persone and no moo, but with these sharpe and poinaunt wordes he cleane put awaie the fearfull trembling of all the legions, & where the same were at the very poinct to bee discoumfited, he taught them a lesson to winne the victorie.

17. After that Publius Mimus, a plaier of wā ton enterludes, and other jesting toies had

on

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gir the Iaige in open presence, ferre passed all his feloes, and emong them one Laberius a maker & a player as Publius was, the same Iulius Cæsar pronounced the sentence of iudgemente in this wise. Cæsar shewyng thee M. Laberius, all the fauour that mate dee, thou art ouercomes of the Syrian. For, the hed Publius was in condicion or state of liuyng a bondeman, & of nacion or countree a Syrian borne Ferre a waie is he left behind, that is ouercomed the iudge boyng his frende, or shewyng hym fauour. And the iudge boyng but indifferent, it was to to ferce odds, that a Syrian borne should in Rome ouercome a Romain.

How Iulius Cæsar gaue iudgemente o Laberius beyn ouercomed by Publius Mimus in testyng an playyng.

18.

What Iulius Cæsar said wh he saw in Ro straungers ca cie yong pa pets & in the armes to play with all.

Pericles a nob man of Athen whiche gouer ned the comm weale there b the space of x yeres, a man i naturall eloq ce incõparabl

19. What Iuli Cæsar sa to his soldier being in grea feare of their enemies, who comyng thei daily loked fo

When he saw his soldiours to be vnwarlye & dyous for afeard of their enemies, whiche they looked for daily, he spoke openly to the whole cõpaignie in this maner. Wot ye not

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wen to you al, that within these very fewe daies, there will come hither a kyng with r. Legions, rrr. M. horsemen, of others in light harnesse an hundred. M. and. iij. C. elephantes. Therfore some emōg you here, cease to make any further enquiris or serche, or to conceiue this or that opinion, and geue the credence vnto me, who haue certaine knowlege of all the truthe, or els in faithe I will cause all soche persones to be put in the oldest and moste rotten ship that I can get, and to be carried hens what soeuer winde shall blowe, into what seuer Countrees it shall chaunce at aventure.

¶ A strange facion of puttyng a vaie fear, not by vaie saiyng, ne by lessenyng the nomber of the enemies, but by encreasing the occasiō of terrour, to the ende that beyng discouraged, of soie perille and hasard to come, thei might take vnto thē sto= makes & hartes for soch great daūger cōuenable.

To certain persones comyng in vō theim fiue egges, how that Sylla had geuen ouer his office of Dictature, as he shuld do, whes as Cæsar kept it still, and would not out of it at all (whiche thing to doose, lacked verie little of plaine vsurpacion of tranmei) he answered that Sylla was not lokithe, nor halfe a good clerke, and therefore gaue vp his Dictature. ¶ Vnto other, who the=

shewe

his kingwas e king of the rGans.

reate matter Daunger re= uireth harte & omake acco= ing, for to re= fe theiame.

20.

hat Caesar id for his ex= se of not lea= ing, the office Dictatour.

Caesar ied that Sylla as nor half a ood clerke.

shewe afore sworde by sworde, or els recite vnto their scholares, what to write after them, as said properly in latine *Dictare discipulis*. Caesar hereunto alludyng, saied that *Sylla* was not halfe a cunnyng clerke. ¶ Meaning, as I suppose, that on the one side, if *Silla* had ben so wel seen in histories, in chronicles, and in experience of the worlde, as to consider what great daunger it was, from suche an office so long time by strong hande, continued, to returne to his former state of a priuate man again, he would haue looked twis on the matter, ere he would haue geuen it vp, (of whiche matter is somwhat touched afore in the .14. *apophthegme* of *Diogenes*) and on the other side, that suche a persone as should be in a rome, of suche high power and authoritee, that what soeuer he would cõmaunde, must and should nedes be doen, ought to be a manne of high wisedome, knowlege, and discrecion, to kepe himself vpright in all behaikes, and to doo nothing by violence and power, whiche he might not at all times after auouche and iustifie, as *Silla* had doen, who in the tyme of his *Dictature*, would not onelie be ruled by no lawes ne minister any iustice but furthermore, vsed suche detestable cruelitee and tiranny ouer the citee, and all degrees and sortes of men, as could not chuse afterward, but redounde to his finall confusion and extermination. Albeit (except my memorie fale me) the histories saien that *Silla* gaue not vp the saied office, vntill he laie sicke in his death bedde.

dictare discipulis.

* For the better vnderstanding of this place, it is to bee noted, that by reason that the citee of *Rome* was rewled by two persones of egual power, who were called Consules, and wer chaunged from yere to yere, there chaced ofte times matter of contencion & strife, whether of the twoo Consules should go to battaille, or if they kept warre in 2. places at ones, whether should go to this place and whether to that. And by reason of suche contencion, many times thaffaires of the citee proceded not, and the citee self was stil in greate daunger. It was therefore by a lawe prouided, that in suche time and state of the cõmon weale, if the twoo Consules betwene theim twain, or els the Senate emong theim, did not ne would agree, there should bee elected an officer, who was called *Dictator*, as if ye should sale, a lord commaunder, he was called also, *Magister populi*, the maister of the people. His office was called *Dictatura*, the Dictatorship, or the Dictature. Whiche was as touching his authoritee, the verie absolute power of a king. And whatsoeuer the Dictatour commaunded, or bid to be doen, should bee executed without any maner let, contradiction, or reasoning. And because the power was so greate, it was by the same lawe prouided, that no one persone should continue in it, aboue the space of 6. monethes at ones. And whosoeuer would not geue vp the Dicature, at the 6. monethes ende,

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curred the suspicion of tyraunie, and of conspiryng to be a king: and
crecby the crime of high treason against the commō weale. This law
r notwithstanding, *Silla* being Dictatour, would not at his due time yeld
his office, but by meanes usurped a perpetual dictature, for the term
120. yeres, yet at last he gaue it vp in his last dates. Then came *Iulius*
Cesar, and so semblably usurped the Dictatourship for terme of life.
id of that came in, the power of them who wer afterward called *Cae-*
res. And the office of Dictature ceassed. Neither was there any that
er called *perpetui dictatores*, that is perpetuall dictaturs, or dictaturs
z terme of like, but these twoo aboue named.

21. As Cæsar makyng his triumphe, passed along by the seates of the Tribunes, Pontius Aquila being one of the number of the Tribunes, alone of them all not ones arose out of his place, to doe hym any reuerence. This matter Cæsar tooke so highly euill, that he said to him as loude as he could cry. Then come thou Aquila beyng a Tribune and take the commonweals out of my hādes. Neither did he by the space of a good many dates together after, make promisse of any thyng vnto any persone, but with this exception, at lest wise if we maie be so holde to. Pontius Aquila.

Cesar toke be-
greuouslie,
at one *Aquila*
Tribune made
reuerence to
m at his tri-
mphe.

here ther cer-
in men of de-
ce & auctho-
e in *Rome* cal-
Tribuni, thei
ee as chief of
e commons.
nd their po-
er was alwel
making of
a wes and de-
rees, as also in all other causes, to intercede betwene the Senate and
the people, that the lordes and nobles might not by any newe founde
ecres, statutes, or decrees, in any wise oppresse or greue the communal-
ee. And so greate was their auctoritee in this behalf, that whatsoeuer
he Consules or Senate would enacte, if but one of the *Tribunes* laied
aide to it, all their doing was voide, ne could take any effect. The Col-
ege of *Tribunes* for the people in *Rome*, might well be likened to the cō-
aignie of the Burgesses of the Parliament here in *England*. Ther
bese of the *Tribunes* at the first no more but twaine, afterwarde fiue, in
rocesse a College of x. There wer also *Tribuni militares*, Tribunes of
e Soldiers, whose office was, to see that the souldiours wer well acted

and

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and appointed as thei should be.

Unto the people for flatterie, salutyng hym by the name of kyng, I am Cæsar (quoth he) I am no kyng. ¶ He rather chose to bee called by his own priuate name, thā by the name of kyng, whiche at that tyme was sore hated in the citee of Rome. 22. *Iulius Caesar* refused to be called kyng.

Some one felow of the people, had set on the image of Cæsar a garlande of Laurell wound about with a white linē rolle. But when the Tribunes, the lynen rolle pulled of, had * commaunded the felow to prysen, Cæsar after that he had geuē the Tribunes a sore rebuke for it, deprined the same of their offices. And that he might not by so doing seeme to attempte the vsurpacion of the name and power of kyng, he pretēded for an excuse, the glorie of refusing soche honour his owne selfe to had been taken away from hym by theim. 23. A croun [illegible] about with a white linē roll was the toke of a kyng, and was the veri Diademe. *Iulius cesar* put out of office the *tribunes*, which had takē away from his portraiture, a kynges Diademe. * *Plutarch* saith that a diademe or croune Emperialle, was at this time set on

Plutarch writeth that there were founde Images of *Cæsar* in diuerse places, and the two *Tribunes* that pluched awaie the crounes, he nameth the one *Flauius Marullus*, and addeth that the same *tribunes* did cast in prison all soche persones, as thei founde had saluted *Cæsar* by the name of kyng.

Because Cæsar had chosen many aliens of straunge countrees into the senate, there was a bil written and set vp, that it should be a good deede, if some man would goe shewe the parliament chaumbre, to one of the newe chosen Senatours straungiers. 24. *Iulius Caesar* chose many aliens into the nombre of Senatours of Rome.

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ye mened (what seloe so euer it was that set
vp the bill) those forenewe newly made senatours
of *Rome*, not so muche as to knowe the waie to the
senate house, except the same were shewed vnto the

25. A seloe wrote vnder the image of Brutus
would God thou wer yet aliue: because ye
Tarquinius the last king of Rome was ex-
pulsed and driuen out of the citee, by the
meanes of the saide Brutus. And vnder the
pourtrature of Cæsar thei had writte emōg
theim, verses of this sense and meanyng.

Brutus quia reges eiecit, consul primus fa-
ctus est,
Cesar quia consules eiecit, rex postremus
factus est.

Brutus for chacyng of kynges out,
Was created first Consull Roome,
Cæsar for driuyng Consuls out,
Is now last of all a kyng become.

st poles cer
perlones
te vnder ye
nges of *Brut*
and *Caesar*.

* There were seuen kinges of Rome, the first *Romulus*, the seconde
uma Pompilius, the thirde *Tullus Hostilius*, the fourth *Ancus Marcius*,
e fifth *Tarquinius Priscus*, the sixth *Seruius Tullius*, the seuenth *Tarqui-*
us the proude. Who for his vigh minde & ouerstately vsing his citee
ns. and for his moste horrible cruelte, encurred their mortal disdain
nd hatred. And so it was that while the same *Tarquinius* was ētō *Rome*
tying siege to the towne of *Ardee*. His sonne *Sextus Tarquinius* came to
ome priuely by night, and by force and violence rauished *Lucretia* the
ife of *Tarquenius Collatinus* against her will, whereupon the said *Col-*
atinus and *Iunius Brutus* the kynges systers sonne confederated with
rcipitinus banished for euer out of Rome bothe the sonne and the fa-
ther, and shut the gates of the citee against theim. And made a lawe
that there should neuer after bee any more kynges in Rome, but two
magistrates gouernours, whiche should be named Consules. And the
first Consull in Rome were created the said *Lucius Iunius Brutus*, and
horatius

shortly after ioyned to *Tarquinius Collatinus*. And of the same *Brutus* descended this *Brutus* here mencioned, who with *Cassius* conspired, wrought and executed the death of *Iulius Caesar*.

When likelyhood appered treason and conspirisie on euerie side to be wrought against him, and warning was geuen him that he should take good hæde to himself, he answered, that better it was ones for all together to die, then to be in perpetual care of takyng heede. ☞ Signifiyng that persone not to liue, who lineth in perpetuall fear of death. 26.

Better ones to die then euer to feare said Iulius Caesar.

One were as good bee out of the world as to liue in perpetuall feare of death.

When Cęsar, after that he had made the ☈ Tigurines crye creake, beynge on his waye towardes a certaine citee of people ioyned in league with hym, heard that another sorte of the ǂ Suyceners were comming against him in the waye that he had to goe, he reculed into a certain place strong and well fensed. There all his compaignie gathered together, and wel set in aray, his horse † that he had been accustomed to ryde on, was brought vnto him. Well (ꝙ Cęsar) after that I shall haue gotten this victorie and not afore, I will occupie this horse in pursuing myne enemies. And so euen on foote he set vpon the Suyceners. 27.

The animositee & courage of Iulius Caesar.

☈ The *Tigurines*, a people of Germanie, whiche dooen inhabite the fourth part of Suycerlande.

ǂ The *Suyceners* are the whole nation of Suycerlande, whiche is called in Latine *Helvetia*, and the people of *Helvetii*, menne of suche sorte sha

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hat for money they will fight, they care not vnder whose banner. And
bieces they ar vnto no prince, ne do any thing paste on life or death
eauen or helle.

Plutarchus in the life of *Cæsar*, and *Plinius* in the 42. chapter of the
ght booke doth write, that *Iulius Cæsar* had an horse with feete fa-
ioned and shaped like a mans foote, and the hoofe deuided as it were
ro two toes each as a man hath. And that he would not suffer anye
ody to sytte him, or beare vp on his back, sauing onely *Cæsar*. A like
traunge thing is afore noted of *Bucephalus* the horse of *Alexander*.

28. Cesar now openly doing many thinges by plaine might and power, and contrarie to all lawes, one Considius beyng a man very ferre stricken in age, plainly and with a bolde spirite saied vnto hym, that the senates were for this cause onely slacke in meeting and sitting in counsaill, that they stood in feare of his billes & grieues. And when Cesar at these wordes had saied, why then dost not thou for the same feare, keepe thy selfe at home within thy house? Haue as for me (saied Considius) old age maketh me out of feare. For sence there is but a very litle litle tyme of my lyfe behinde, there is no cause why I should take any greate care or thought for the matter.

What Considius a Senator of Rome saied vnto *Cæsar* do ing all thinges by force & violence in Rome.

29. Iulius Cesar vnto Pomponius a launce knight, making mocke a doe of a wounde receiued in the face, at the instruction whiche Sulpitius * made against the Senate, whiche wound the said launceknight made

What *Iulius Cæsar* saied to Souldiour making vaunte that he had receiued a wounde

made a bragge that he had taken in fighting for Cesar, well (saied he) neuer looke behynd thee againe when thou renneſt away. ❧ Seche a like thyng dooeth *Macrobius* father vpon *Augustus Cæsar*. *Quinilianus* ascribeth it to *Iulius Cæsar*,

in the face to him.

* This *Sulpitius* was a *Tribune* or Bourgeoys for the people in the time of *Sylla* & *Marius* when *Cæsar*

was a verey young man. Of whome *Plutarchus* in the life of *Sylla* writeth in this maner. Therfore *Marius* toke vnto him *Sulpitius* a *Tribune* of the people, a man in no poincte behynde, whosoeuer was moste facinorious. And neuer aske ye the question how he was more vngracious then an other, sence he was more mischeuous then his own self, a man of exceding cruelnes, and set a gog with toto moche both presumption and auarice. To whatsoeuer deedes doyng abhominacio and all kinde of mischief had enticed him, he had no regarde, he had no consideration to sell the commen weale of Rome euen in the open streete to men that had been not many daies afore bondeseruauntes, and to deuilens hauing not a foote of lande of their own, and to tel roche money ag was by thē paied vpon tables set euen in the opē mercate place. He maintegned three thousand persones that neuer went without swordes and bucklers. he had also of young horsemen moste quicke and ready vnto all maner feates a great power for the garde of his persone. And these he named *Antisignatum*, a compaignie to matche the Senatours. This man when he had made a lawe that no man of the degree and order of the Senatours might owe above two thousande Drachmes at ones, him self when he was departed this worlde left thirtie hundred thousand drachmes that he owed of due debs. This man being set the people on by *Marius*, when he entended to doe all thinges with violence & with the sworde, partely enacted many flagicious lawes, and especially one, whiche made *Marius* chief capitain of the warre to be made against *Mithridates*. Wherfore, the Consuls geuing commaundement that the ministring of lawes should for a time ceasse, the same Consuls declaring their myndes vnto the people in the temple of *Castor Sulpitius* bringing in amōg them a compaignie of felons in harnesse, bore slewe many persones, and also thrust to the here with a dagger the sonne of *Pompeius* then Consull, being of age in maner but a verey chylde, euen in the middes of the guilde halle. But he was within fewe daies after condemned to death by *Sylla*, and by the treason of one of his owne bondeseruauntes slaine, and the seruaunt made a free man (as *Sylla* had promised) and immediatly by the commaundement of the same cast down hedlong from a rocke where he broke his neche.

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30. The same Cæsar, whē a certain plaintife so aggrauate his harmes, and to make the most of them, alleged that the partie accused, had stricken altogether at his thighes and legges, said: why, what should he haue doen, thou hauing a salette on thy hed, and a cote of sense on thy bodie? ¶ He was not ignorant, for what cause the other seloe was desirous to stricke that parte chiefly, but the same thyng dissembled, he had more phansie to ieste. An helmette and a Jacke or platecote, hideth all partes of a manne, sauyng the legges.

31. The same Cæsar vnto Metellus, withstãding that he might not take any money out of the treasourie, or chamber of the cites and bringing for the lawes, forbidding the same to be doen: the tyme of weapon (saith he) and of lawes is not al one. That in case thou canst not be contented with the matter, now for this present get thee out of the waie, and after that (all leages and bondes of peace throughly driuen) wee shall haue laied doun al weapen, then (if thou shalt so thinke good) take to my charge in the behalf of the people, & I shall make thee aunswer.

32. The same Cæsar would often times saie that he had like entẽt and minde of dealing against his enemies, as ỹ most part of good phisicias haue against the maladies and sores

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fozes of mennes bodies, which is, rather wt hungre, then with iron to ouercome them. For the Phisicians dooe not fall to cuttyng, except all other meanes and waies afore proued. And this vsage euen at this present daie, still endureth emong the Italians: against all kindes of diseases, thei doe streightly enioyne abstinence. A like thyng vnto this it is, that *Dominius Corbulo* vsed ouche to saie, that a mannes enemies in battaill, are to be ouercomed with a carpenters squaring axe, that is to saie, sokingly one peece after an other. A common axe, cutteth through at the first chopp, a squaring axe by a little and a little, werketh the same effecte.

with famine then with the sweorde.

The Italians in all diseases doe enioine abstinence.

Dominius Corbulo, would enemies to be ouercomed sokingly little by little and little.

It breded and arrised greate enuie and grutching against Cæsar, that one of those persones, whom he had sent to Rome, standing in the senate hous, assone as he knew that the senate would not geue, ne graunt vnto Cæsar prorogacion, that is to saie, a longer time in his dictature, gaue a greate stroke with his hand, vpon the hiltes of his sweorde, and saied: well, yet this seldome shall geue it. Meaning to the common weale, force and violence.

33. what thinges occasiõ of greate enuie & grutche against *Iulius Caesar*.

Iulius caesar by force & violence oppressed the common weale.

Sylla hauyng obteined the pretourship, manaced Cæsar verie sore, that he wold vse his authoritee and power vpon hym: yea, (q Cæsar laughing at it) thou doest of good right call it thy power, whiche thou hast bought

34. what Caesar *sarcasted* to *Sylla* threatening to vse his power vpon him.

Silla purchased the pretourship

bought with thy penie. ❧ Noting hym, that the same had purchased the said office, by geuing greate gifts and rewardes.

35. Marcus Tullius in the third booke of that his werke entitled, de officijs (that is to say of honest behauour, or, how eche mã ought to vse and to demean hymself) writeth that Cæsar had euer in his mouthe these Greke verses, out of the third tragedie of Euripides entitled, Phoenissæ.

εἰπερ γὰρ ἀδικεῖν χρή, τυραννίδος πέρι,
κἄλλου ἀδικεῖν, τ' ἄλλα δ' εὐσεβεῖν
χρεών. That is.

If a man should nedes doe wrong,
It ought to bee onely in this case,
To make hymself a kyng, by hande strong,
In other thinges let right haue place.

36. When Cæsar goyng towardes the coūtree of Africa, had slipped and gotten a fall, in goyng out of a shippe, the likelyhood of euil chaūce to come, he turned to the better part, saying: I haue the fast in my handes, o Afrike. ❧ *Frontinus* thinketh, that this happened at his taking of shippe, & that he said I haue the fast, O yearth, whiche art my mother. Alluding (as I suppose) herunto, y where he was on a time sore troubled by a certain dreame, in whiche it seemed to him, y he had to do with his owne mother, y Prestes or southsaiers expoūned, the empire of al the whole world to be prophecied vnto him.

ness great gifts & rewardes

ow Cæsar rned an euill ēelyhood to the terpārte;

ctus Tullius ntinus a La- ne authoure, ae writeth. 4. tes of stratagemes, that is to ies of the fle- tes and poli- s of warre. he dreame of lius Cæsar.

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¶ The sayinges of Pompeius the Greate.

GNeus * Pompeius, surnamed the greate, was with the people of Rome as ferre in fauor as his ‡ father before him, had been in grutche and hatered. This Pompeius beyng yet a verie young man, wedded himself wholly to the faccion of Sylla. And although he wer neither any officer of the citee, nor senatour, yet he got vnto him out of one place and other of Italie, a greate armie. And when Sylla had commaunded the same to come and ioyne with hym: Naie (sayd he) I will neuer presente an hoste vnto the high capitain of Rome, without bootes or spoiles, nor bysteyned on their enemies. Neither did he repair vnto Sylla, before that he had in sondrie battrees and encountreynges, vanquished diuers capitaines of enemies. Euen at the firste daie, shewed he a greate token ‡ his ‡ hoode of a prince moste worthie, and borne to doe greate thynges. It was not his entent to beyng vntoward, pryuy and cheyne, nor then a good meyny, but to beyng hable for the gouernement of manhood approued and well tried vnto his handes.

1. Of *Pompeius* is also noted in the 8. *Apophthegme* of *Augustus Caesar.*

Pompeius beyng but a very yong man, gathered an armie in Italy, before that he was either any officer of the citee, or els a senatour, & tooke part with *Sylla.*

* *Plutarchus* in the life of *Pompeius* writeth, that the Romaines neuer shewed against any capitain or hed citezen, either greater or els more eagre hatered, then against *Strabo*, the father of *Pompeius.* For during his life time, there stode a perpetual feare of his great po-

wer, purchased and gotten by the sworde (for he was a verie hardie and valiaunt manne of warre.) But after that he was once departed out of

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his like, stricken sodainly to death with a flashe of lightening, his corps being carried forthe to be buried, the people violently haled the bed de wodie from the bere, and did vnto it all the most vilanie that thei could imagine. The cause why he was so sore hated, was esteemed to bee his insaciable auarice and couetousnesse.

2. And being now created a capitain, whē he was by Sylla sente into Sicilie, he begun to doe the partes, not onely of a valiaunte and worthie capitain, but also of a iust and righteous capitain. For whē he had heard, that his souldiours in going forthward on their viages, made by stertes out of their waie, and did moche oppression in the cōtree as thei wente, and pieled all that euer thei could finger, soche persones as he toke rouyng & trotting, or scuddyng from place to place, thei could not tell where aboute theim selfes, he punished, and what compaignie himself had sent afore, he empunted on euery one of their swardes, the seal of his ryng, that thei should doo no bodie no wrong, ne harme by the waie.

Pompeius euen at his first beginning did the partes both of a valiaunt and of a righteous capitaine.

Pompeius wolde not his souldiours to doe any oppression or pielage where they went.

3. The Mamertines (because thei had taken parte and sticked hard with the enemies of Sylla) he had appointed to slea euery mothers sonne. But Sthenius the Lorde of that citee or countree, came vnto Pompeius with these wordes: O Pompeius ye doe not according to equitie and conscience, in that

* The Mamertines a people in Sicilie, whose towne was called *Messana*.

Sthenius Lord of the Mamertines toke parte with *Marius* & against *Sylla*.

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in that ye goe about, for one mans cause that hath offended, to doe a great noumbre of innocentes to death. Iwys euen verey I my selfe am the man that both haue persuaded my frendes, and also haue coarcted mine enemies to take the parte of Marius gainst Sylla. Here Pompeius greatly marueiling at the mãly herte of this Sthenius, said that he perdoned the Mamertines who had ben persuaded by soche a man, as preferred his countree aboue his owne life, & so deliuered bothe the citee and Sthenius.

The noble and manlie harte of *Sthenius*.

This was doen in the Ciuile battaile betwene *Marius* and *Sylla*.

Pompeius for the respect of *Sthenius* perdoned the *Mamertines*.

¶ In *Sthenius* ye haue an example, what herte a prince ought to beare toward the commen weale in case any perill or daungier doe chaunce: and in *Pompeius* a good lesson of placabilitee or myldenesse in that he was more propense to shewe honoure vnto one that had a natural affection and zele toward his countree, then to execute his wrath to the vttermost.

When he had passed ouer into * Libya against Domitius, and had ouercomed the same in a ‡ great & sore battaill, his souldiours full & whole saluting him with the title of Emperour, he saied, he would not take at their handes ỹ honour of that high name, as longe as the trenches and bulwerkes of his enemies campe was standing whole. This heard, his soldiours (al-

4.

Libya a parte of *Africke* adioynaunte to *Egipte* so named of *Libya* the wife of *Epaphus Iupiters* sonne.

The good courage of *Pompeius* his soldiours.

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though it were then a greate raine to leat theim) sodainly with all their might assaylling the campe of their enemies, wonne it, and beate it downe hande smoothe.

Thus thesaied *Pompeius* refused an honoure not yet truly deserued with deedes.

He calleth it Rome and Conuall with *Messala*) ouerthrew in the battaill. And of xl. ouslande, whiche he hadde in an armie, there escaped aliue no mo but zee thousand. At this victorie *Pompeius* subdued all *Aphrike* into the iuer of the Romaines. And for this victorie was he surnamed *Magnus*, and was called *Pompeius* the great.

5.

The same Pompeius beyng returned from thesaied victorie, was partely with other honours highly receiued by Sylla, & also besides other things he first of al gaue vnto him the surname Magnus the great. But when Pompeius not satisfied with al this, would nedes triuphe to, Sylla would none therof, because Pompeius was not yet of the degree of a Senatour. But when Pompeius had saied vnto the coumpanie then present, Sylla to be ignorraunte, that mo persones doen worshipp the sunne when it ariseth, then when it goeth downe, Sylla cried with a loude voice, let him triumphe.

He was stricken in feare of the couragrous stomake of the freshe young man, and of his glory daily more and more encreasing. Neither stirred he or put any doubtes to geue place vnto soch an one, as he sawe coulde in no wyse be brought to yelde an inche to any man liuing.

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The meanynge of *Pompeius* was, that the people wouldē bee more prōpense to fauour the honoure and glorye of a young man comyng vpward, and growyng towardes the worlde, as himselfe was, then of an olde man beyng almoste past, and beginning to decaye, as *Sylla* nowe did.

In the meane whyle, euen against the 6.
tyme, Seruilius, a toyly feloe and emong ȳ heade menne in the commen weale highly esteemed, was madde angry that *triūphe was graunted to Pompeius. The souldiours also not a fewe of them made manye stoppes and lettes, that there might be no triumphe doen, not for that they bare Pompeius any grutche, but they required to haue certain rewardes distributed emong them, as though the triumphe must haue been bought at their handes with greate largesse: or els the souldiours threatened that they would ethemāne for himselfe catche away of the treasures and richelle that should be carried about in the triumphe. And therefore the saied Seruilius and one Glaucia, gaue him aduise and counsaill rather willingly to parte thesaide money emong the souldious, then to suffer it to be taken away euery man a fayre by stronge hande. But when Pompeius hadde made them answer that he would rather let al alone and haue no triumphe at all, then he

Pompeius would rather make no triūph as ol, that character his souldiours; or buy it with money.

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would make any seeking or entreacting to his owne souldiours, and euen with that worde set downe before theim the rodes bounden together with an axe in the mids garnished and decked with garlandes of laurell, that they should therof first begyn their spoyle if thei durst: Nay (q Seruilius) Nowe I see thee in veray deede to be Pompeius the great, and worthy to haue a triumphe. For *Pompeius* iudged no triumphe to be honourable and worthy shewe, except that it were as a thing in the waye of recompense or of dutie repaied to good demerites, without anye great suite making, and without giftes geuyng.

that triumphe honourable & worthy.

When any consull or other high Capitaine by the Senate and people therunto deputed, had holden great warres, and had with sauynge his owne armie (or at leastwise with small losse of men) achieued some notable high conquest, or had gotten some excellent victorie vppon anye forren nation, kyng or capitain, to the high honour, renoume and auancement of the commen weale of Roome, or to the victorious enlargeing of the empier of thesame, he should at his retournyng home beeing receiued with all honour, ioye, solemnitee, pompe and royaltee that might be deuised. He should haue to goe before him the kinge or capitaine by him subdued, and all captiues taken in the warres, he should haue pageauntes as gorgeously set out as might be, of al the townes, castels, fortresses, and people of prouinces by him subdued, himselfe should ride in a chaiere moste goodly beseen, bare hedded saunge a garland of laurell, and after his taile should come his owne souldiours with all ioye, mirth and solace that was possible to be made. And this was called a triumphe, the highest honour that might be shewed. Neuer was it awarded to any man, but by the iudgement of the whole armie, with the decree of the Senate vppon thesame, and consente of the whole vniuersall people, nor without the deserues aboue rehersed.

the guise & custome in Roome.

7. It was the guyse in Roome, that the horsemen whiche had been a conuenient

space

space of tyme sooyth in the warres, should bryng sooythe their hoyse into a solempne place appoincted before by the twoo officers called Censours, and there, after rehearsall as well of soche biages as they had been in, as also of the capitaines vnder whom they had been in waiges, according to their demerites, either to haue thanke and prayse, or els rebuke and blame. So Pompeius beeyng Consull, euen in his owne persone, came and brought his hoyse before Gallius and Lentulus then Censours, whiche persones according to the custome and vsage demaūding, whether he had truely exercised and doen all the partes and dueties to a souldiour belonging, yea (q Pompeius) to the vttermost in all behalfes vnder mine owne selfe the Loyde high capitaine. ❧ Signifyng, that he had in soche wyse executed and ministred the office of a capitaine, that he did neuertheiesse like no sleeper accomplyshe all poinctes that euer belonged to an inferiour souldiour. So was he one and thesame man, bothe an especiall good capitaine, and a lustie valiaunt man of his handes, then the whiche praise and commendaciō there may none higher or greater possible chaūce to a capitaine.

for souldiours that had been horsemen in the warres.

Of the office of cēsours in Rome it is afore noted in the .17. saiyng of *Augustus Caesar*.

How *Pompeius* presented himself & his hoyse to *Gallius* and *Lentulus* the *Censours*.

Pompeius so executed the office of a capitaine, that neuertheless he accomplished all the partes of an inferiour soldier.

The highest praise and commēdacion that a capitain may haue.

When he had in Spaine taken the packette of Sertorius his lettres, in ỹ whiche 8.

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were close trussed the lettres of capitaines not a fewe inuitting and calling the same Sertorius to Roome, there for to make a newe turne of the worlde, and to chaunge the state of the citee, he burned the lettres euery one, to the ende that he woulde geue vnto the caitifes time and occasion to repent, and leue or power to chaunge their traitreous ententes to better. ❧ This historie like as it might well be reckened in the nōbre of thinges vnwrathfully and prudētly doen, so doe I not see what it shoulde make emonge *Apophthegmes*. Albeit, right many of soche like sorte are founde in the collections of *Plutarchus*. If he had discried their names, thei would vndoubtedly by and by addressed theimselues to a manifest sedicion for verey feare of punishement. On the other syde, in that he suppressed and kepte secrete the lettres of his enemies, he gaue a good lesson what a great offence it is to open other bodies lettres, or to crie aty high crosse, what thou hast been put in truste withall by lettres vnder seale.

Sertorius was borne in *Nursia*, a toune of the *Sabines*, and was a citesen of Rome, at last an outlawe and a banyshed man, of whome *Plutarchus* thus telleth. Capitaines that haue been as good men of warre as *Annibal*, and this *Sertorius*, of whome no manne can denie, but that he was a man more chalde of his body in abstheining from women, the *Philippus*: more assured and feithful to his freendes, then *Antigonus*: lesse furious and eagre on his enemies, then *Annibal*: in wytte inferiour to neither an one of theim all, but serue behinde theim all in fortune, whiche fortune although he founde at all tymes more heaute and sore vnto him then he founde his enemies, yet did he matche to the determinate perfectnesse of warre, *Metellus*: in hardinesse of auenturing *Pompeius*, in fortune *Sylla*, in power the whole people of Rome, being a man hau-

ished

the moderatiō and clemēcie of Pompeius.

to open an other bodies lettres, or to discouer thinges cōmitted to thee by lettres sea-led.

nished his owne countree, and hearing rule emong the Barbarous, th
is to weete the Portugalles, whose countree is called in latine Lusitan

Unto Phraates kyng of the Parthians requiring of him by Ambassadours to be contented ỳ the floodde ǂ Euphrates might be the forthest marke for the boũdes of the dominion of Rome, naye (q̃ he) this were a more meete request to bee made, that iustice may disseuer the boundes of the Romaines frõ the royalme of the Parthians. 9.

How Pompeius answered Phrates King of the Parthians requiring Euphrate might bee the bounides of the dominion of Rome.

☞ Signifyng, not to be any prescribyng to the Romaines, how ferre they ought to extend their Empier, frõ daily enlargeing whereof not hilles and flooddes ought theim to keepe backe: but in forthe place & none other euermore to bee appointed the limictes and boundes of the Segniourie of Rome, where right would not suffre theim to passe any ferther.

It was no prescribing to the Romains how ferrethed ought to extend their empier.

ǂ *Strabo* in his werke of *geographie*, that is to saie, of the description of the yearth, wryteth that out of *Niphates* (an hille in *Armenia*) springeth and ilueth *Euphrates*, a great, a depe and a swifte ryuer, not ferre from the riuer of *Tigris*. It is the great ryuer of the *Parthians*, and passinge thyough *Babilon* it renneth into the redde sea. In the firste booke of Moses *Euphrates* is reckened one of the foure ryuers, whose fountaines or hedsprynges are in Paradise.

When Lucius Lucullus after hauinge a long space folowed ỳ trade of warre, gaue himselfe at the latter cast vnto all sensualitee, ne would doe any thing but spende & make good chere, and on a time called Põpeius foole, for that thesame before he was of age conuenient, had great desire & mynd 10.

Lucius Lucullus in his latter daies gaue himselfe altogether to sensualitee.

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What Pompeius did of Lucullus yonge hym entryng doynges in the cõmon weale ouer long of age.

to be enwrapped in many coumbrous affaires, and highe doynges. Iwys (q Pompeius again) moche moze out of season it is for an olde man to bestowe himself altogether on sensuall delices, then to be an hed gouernour in a cõmen weale. ☞ The greuously reproued the iudgement of those persones, which thinken, that aged folkes should haue no maner thinge at all to doe, where as it were a gaye thing for a man hauing the rule and gouernaunce of a commen weale to die euen standing on his foote. And as for ryot and idlenesse, is in young mẽ foly, in olde folkes abhominacio.

Ryot & idlenes in young mẽ folye, in old folkes abhommnacion.

II.

Unto Pompeius lyng sicke, his Phisician had prescribed that his diete should be nothing but blackbyrdes. And when the parties that had ỳ charge to purueie them, saied that there were none to bee gotten, (for it was not the season of the yeare in whiche this kynde of byrdes are wonte to be taken) one persone there, put theim in remembraunce, that there myght some bee founde at Lucullus his house, who vsed to kepe of theim aliue al the yere long. Why (q Pompeius) is the iwnde in this doore, that except Lucullus were a man geuen to delices, Pompeius might in no wise continue aliue? And so the Phisician abandoned, he tooke him to meates purueiable.

The mẽly hart of Pompeius, in contẽnyng sensuall delices.

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A manly herte of the right sorte in deede, whiche would not bee bounde to ough thankes vnto delicate prekyng meates, no not for to saue his veray lyfe thereby.

When there was on a time befallen in Rome a great scarsitee of corne, Pompeius beyng declared in wordes and in title the purueiour of corne, but in veray deede the lorde bothe of the sea and lande, sayled in to Africa, Sardinia, and Sicilia: and a great quantitee of corne shortly gotten together, he made haste to returne to Rome againe. But the Mariners by reason of a sore tempest sodainly arisen, being lothe to take the seas, Pompeius himselfe first of all entred into the shippe, and bidde the ancores to be waied or hoysed, cryng in this maner: La auenture sailyng necessitee constreineth vs, to liue it doeth not. Declaryng that more regarde ought to bee had of our countree beynge in ieoperdie, then of our owne priuate safegarde. For to spende our life in the cares of succouring & relieuyng the commenweale is a highe honestee: but our countree in extreme perill to be desolated through our slouthfulnesse or slacking is the foulest shamme in the worlde: here be we put in remembraunce, that not onely brute beastes doen let go inbertee, and come into seruitude, but also sturdie & stifnecked men are with kamyn brought downe and made to stoope. We bee also taught that our priuate safegarde is lesse to be tendzeed then the welth publique. 12.

More regarde ought to be had of our countree beyng in ieoperdie then of our owne priuate safegarde.

Wemme be the neuer so high, are with kamyn made tame enough.

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13. When the breche betwene Pompeius & Iulius Cæsar was come to light and openly knowen, and one Narcellinus (as Plutarchus saied, but by the iudgement of others. Marcellus,) one of the noumbre of those persones whome Pompeius was thoughte to had set on loft, had chaunged his mynde from the same Pompeius vnto Cæsar, in so muche that he was not afeard to speake many wordes against Pompeius, euen in the Senate house, Pompeius cooled & wyshed hym in this wyse: Art thou not ashamed (O Marcellinus (q he) to rayll on that persone, by whose benefite thou arte made of a tounglesse body, eloquente, and of an hungrefferued soule, brought to soch point that thou mayest not hold vomityng.

How Pompeius dyd cause to silence one Marcellinus, railyng on hym in the Senate house.

The shamefull ingratitude of many persones

He layed sore to the parties charge ingratitude, who abused all that the dignitee, auctoritee, and eloquence that he hadde, to the displeasure of the same persone whome his bounden dueti had been to thanke for the same. For this kynde of ingratitude is of all others most vnhoneft, but yet alas toto comenly vsed in the worlde.

14. Vnto Cato ryght eagrely yalling at Pompeius, because that where he the saied Cato had oftentimes afore tolde that the power of Cæsar from daye to daye encreasing, would in fine be no benefite at all to the pu-

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the publique gouernaunce of the citee, but was rather enclining & growyng towards tyrannie, & yet *Pompeius* that notwithstandinge would nedes entre familiaritee & bee allied with him, Pompeius made aunswere after this sorte: Thy doynges O Cato doen more nere approche vnto the spirite of prophecie, but myne are moch better standing with frēdship and amitee. ❧ Meaning that *Cato* talked at rouers, forasmuche as no man liuing may foreknowe of certaintee the ende of casuall thynges in the worlde to fall, and that he on his behalfe tooke suche wayes as the amitee and frendeship whiche was betwene him and *Caesar* at that present time required. It was a thing certain what of dutie ought to be doen for ones frende, but uncertain it was, whether one that was nowe his frende would afterwarde in time to come be his enemie. And of a frēde it was more stāding with humanitee and gentlenesse to hope the best, then to foredeme the worste.

The ende of casuall thinges the worlde, man dooth wote foreknow

humanitee of a frende, ther hope the beste, then fore deme the wor

He would frankely make open vaunte of himself, that euery publique office that euer he had borne in the citee, he had bene obteined sooner then he for his parte loked for, and also had sooner geuen vp againe, then was of other persones looked for. ❧ That he had so timely taken in hād to beare rewle and office, or to be hygh capitain of an armie, came either of fortune or of manlynesse before the commen course of age werking in hym. That he gaue vp any office in due season againe, came

If. Did that vaunte *Pompeius* woul make of hym self, touchyng offices beari in Rome.

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came of a moderate mynde, hauing an ye and re-
spect not vnto tyrānie, but vnto the profite of the
commen weale.

After the battail on the downes of Pharsalia foughten, he fledde into Egypte. And whē he should come doune out of his galie into a little fisher bote, sent purposely vnto hym by the king of Egypte, tournyng hym selfe backe to his wife and his sonne, he said no more but these wordes of Sophocles.

πρὸς τὸν τύραννον ὅστις ἐμπορεύεται,
κείνου σὶ δοῦλος, κἂν ἐλεύθερος μόλῃ.

Whoso goeth, to dwell with a tyranne,
Though he came free, is made his bōdman.

It appeareth, that his herte throbbed afore, at his death approchyng, for as soone as he was descending into the bote, receiuyng a stripe with a sworde, he gaue but one sole grone, and wrapping vp his hedde in a thyng he helde it out to be stricken of.

Pompeius because he could not, to dye for it, awaye with the chatting and continual babling of Cicero, said many a time and ofte emong his familiare frendes, I would with al my hert that Cicero would departe from vs to our enemies, to thends that he might be afeard of vs. Notynge the nature and fation of the same, of whiche by mens reporte he was to his enemies full of crouchyng and lowely submission, and towardes his frendes froward in opinion, and wondrous selfe-

wilcd.

...ther king
...t egipt was 16.
...alled Ptolome⁹
...as thei wer all
...or (the most part)
...e had not lōg
...faze ben dune
...ist of his real-
...me, and cam to
...ome for aide &
...uccor & was by
...pēeius brought
...ome againe
...with an armie,
...nd set in pos-
...ession of his
...roun, & in fine
...ge gaue Pompeius,
...by whom he
...had been resta-
...red to his king-
...dome) and sent
...his hedde vnto
...Caesar, who as
...sone as he saw
...it, wepte. 17.
...that Pompei-
...us said of Cice-
...ro, whose chat-
...tering he could
...not abide.

...Cicero of his
...nature & facion
...to his enemies
...lowly & to his

willed. This saynge of Pompeius doeth Quintilian frendes from warre thus reherse, departe from vs to Cæsar, and then thou wilt be afeard of me.

Thesame Pompeius after that he had had vnsondzeous mishappe in battayle against Cæsar, being bzought vnto vtter despaire, he came into his pauilion like vnto a man vtterly amased oz astonned & spake not one wozde mozе, but onely this, why then streight into our campe to. And by & by doing on him á wede aunswerable vnto his pzesent foztune, he fled awaie secretly. 18. Pompeius bzought to vtter despere

The sedition of Sicilie suppzessed and appeased, and the citees whiche had made the insurrection oz rebellion peaseably & quietly receiued to grace again, only the Mamertines required to be heard, allegeyng & reciting certain lawes many yeares afoze graunted vnto theim by the Romaines, why (q Pompeius) will ye not surceasse to bzing foozth and read lawes vnto vs hauing your swozdes gyzded about you. 19. Where the ozder of the lawe maie serue wepen hath no place.

& Signifiyng that in case they were disposed to be ozdzred by the right of the lawes, they needed not to weare weapen about theim.

Thesame Pompeius when by lettres from the Senate to him directed he hadde perceiued, all that euer Sylla hadde by the swozde vsurped, to be by the whole consent 20. What Pompeius saied when all that Sylla had vsurped, was by the consente of the

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eople of Rome
urne into his
anides,

sent, agrement, and voices of the vniuer-
sall people committed vnto his power and
gouernaunce, he gaue a greate clappe on
his thighe with his hande, and saied: Oh
perill and daũger neuer like to haue ende.

ompeius wil-
hed to had ben
borne a poore
mannes childe.

Howe moche better had it been for me, to
haue been borne a poore mannes childe,
if I shall neuer obteine to retire from the
cures of warfare, ne beeyng clearely di-
spetched of soche matter and occasiõ of en-
uie as to be myne owne maister, that I
maie with my wyfe lede a quiet life in the
countree. ❧ Great power and autoritee. who
hath not assaied it, maketh hyghe suite to haue,
who so hath proued it, hateth deadly, but to leaue
it, is a matter of no small daungier and perill.

Greate power
and authoritee
who hath not
assaied, seketh,
who so hath
proued, hateth.

21. Certaine persones allegeing that they
could not see howe he should bee hable to
sustein or beare the furour of Cæsar, Pom-
peius with a merie countenaunce bidde
theim to take no maner thought ne care
for that matter. For (saieth he) as soone as
euer I shall haue geuẽ but a thumpe with
my foote on the grounde of Italy, ther shal
anone come leaping foorthe whole swar-
mes, of horsemen and footemen till
we crie hoe again. ❧ A stoute courage and a
brag mans herte, if fortune had been answera-
ble in doyng her parte.

What Põpeius
saied to certain
persones, sup-
posing that he
could not bee a-
ble to beare the
maugre of
Cæsar.

The stoute and
manlie harte of
Pompeius.

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Nowe if ye haue not yet your bealy full of this banquet, we shall adde also out of the nnumbre of the Oratoures two or three of the principalles and verye best.

¶ The saiynges of PHOCION.

¶ *Phocion* a noble Counsaillour of *Athenes*, a man of high wisdome, singulare prudēce, notable policie, most incorrupted maneres, incomparable innocencie and integritee of lyfe, meruailous clemencie, moste bounteous liberalitie, and to be shorte, a verye myrour to al Counsaillours. Yet all this notwithstādyng, he was at length through enuie and falsely surmysed accusations, guiltlesse condemned and put to death by his owne countremen the *Athenians*, and that so cruelly, that not only he suffered the accustomed peines of death, but also after the execution, was cast out into the fieldes without sepulture or hauing so much as one poore turf of earth to lie vpō him. Whiche was partly the ingratitude and partly the madnes of the *Athenians* in *Phocion*, *Socrates*, *Solon*, *Aristides*, and many moo innocent persones by their whole consent and agreement to persecute moste highe vertues in stede of moste haynous offenses, and with moste horrible iniuries to requite benefites.

When firste and formoste shall ye haue *Phocion* of countree a man of *Athenes*, but a verye *Lacedemonian* as well in integritee of maners, as also in knitting vp his tale vp shortly at fewe wordes. He was euē *Socrates* vp and downe in this pōinte and behalfe, that no man euer sawe hym either laughe or weepe, or chaunge his moode, or so great cōstancie of minde he was.

Phocion a man of fewe woordes in tellyng his tale.

Phocion was neuer seen laughe ne wepe.

Unto this Phocion sitting in a greate assemblee of the people, a certaine persone saied in this maner: Phocion ye seeme to be in

be in a great muse or studie. Right well coniectured of you it is (quoth he again:) For I am musing if I may cut of any part of the wordes that I haue to saie emong the Atheniens. Other persones take great care & studie, to tell their tale at lengthe with all that maye be saied, to the ende that they may appeare eloquent: but he did all his endeuour and diligēce to the contrarie, that is to wete, how to compryse and knitte vp in fewe wordes, soche thinges as should directly serue to the effecte and purpose of his matter.

Phocion labours to bring his words to compryse the effect of his matter.

2. A voice being by reuelacion sent to the Atheniens, that in thesame their citee one certain man there was, who euermore cōtraried and againsaied the myndes & sentencies of all the vniuersall multitude besides, and the people being in a great rore willed enquierie and serche to bee made who it was, Phocion discried himselfe, saiyng: Euen I am the man, whom the oracle speaketh of. For, me only nothing pleaseth of all that euer the commen people either doeth or saieth. What may a bodie in this behaike first marualll at? The herte of this man being voyde of al feare: or eis the pietie and compassiō of him in that he would not suffre this suspicion to light on the necke of one or other innocente persone: or eis the singulare wisedome, by which he perfectly sawe that the rude & grosse multitude (for as moche as they are led all by affections

Phocion liked nothing that the grosse and rude multitude either did or saied.

The multitude of the people, neither doen ne saie any thing aright.

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dations and pangues) neither vnoe ne seye any thyng standing with good reason or discretion?

3. On a certain daye Phocion making an oracion in presence of the people of Athenes pleased all parties veray well. And when he sawe his tale to be well allowed & accepted of the whole audience, he turned himselfe to his frendes, and saied: What, haue I (trowe ye) vnawares spoken any thing otherwyse then wel? So throughly was he perswaded, that nothyng might contēt or please ỹ grosse people, that proceded of a right iudgement.

Phocion was veray perswaded that nothing procedyng of right iudgement might please the people.

4. When the Athenians of a course made a gathering about of the citezens to cōtribute eche man somewhat towardes a sacrifice that they prepaired and went about to make, and (other folkes geuing their deuocion towardes it) Phocion was moze then a doosen times spoken to, It woulde be a shame for me (q Phocion) if I should with you make contribucion, and make to this man here no restitucion, (poincting to a creditour of his.) Right many there been that thinken highly well employed all that is bestowed or spent on tēples, and on sacrifices, or on feasting at churche houses. But this ferre seyng man, did the people to vnderstand, that a moche moze holy and godly thing it is, to repaie whom a body is endebted, and what is it lyke that hee would

What Phocion saied to certain *Athenien*s gathering money toward a Sacrifice.

To repay wher a man oweth is an holie and a godlie thyng.

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would now iudge ☞ (trowe ye) of those persones, who (their wyfe and chyldren defrauded) doen edifie to the vse of men of the clergie or spiritualtee, palaices meete for kynges, and to mainteine the idle loytreyng of thesame, doen deburse & laye out no small porcion of their substaunce.

5. To Demosthenes the Oratour saiyng, the Atheniens will put ỹ to death one daye O Phocion, if they shall ones beginne to be madde, he answered in this maner: Ye in deede ☞ (as ye saye) if they shall beginne to be madde, but that, if they shall come to their right wittes againe. ☞ For Demosthenes in open audience of the people spake in maner all that euer he did for to please them, and to obtein fauoure, and would speake rather sweete wordes, then holsome.

Demosthenes would speak al for to please, & rather sweete woordes, then wholesome.

6. When Aristogiton a false accuser and bringer of mẽ to trouble was now already condemned, and in pryson there for to dye, and hertely prayed Phocion to come and se him, and Phocions frendes would not suffre that he should goe to soche a vile bodie: And ☞ I praie you (qᵗ he) in what place shold a man haue better phancie to speake vnto Aristogiton? ☞ The argument of his frendes he did moste finely wrest to the contrarie of their menyng: signifiyng that he would not go thither to be a supporter or bearer of a commen malefactour, but to take the fruicion of his iustely deserued calamitee.

In pryson is the best place possible, where to see continuall and ỹ same haynous malefactours.

The

The Athenies being sore moued with the Byzancians, for that thesame wolde not receiue one Chares, whom thelated Athenies had sent with an armie for aide and defence of their citee against Philippus king of Macedonie, when Phocion hadde saied that there was no cause why to take displeasure with their frendes for hauing soche mistrustie, but rather with the Capitaines that were men not to be trusted, he was chosen Capitaine himselfe. And the Byzancians putting their assistance in him, he brought to passe that Philippus departed thence as wise as he came without his purpose. ❧ The mistrustfulnesse of the *Byzancians* ye layed on the necke of the *Chares*, the Capitain, who was of hym selfe a mã, that seemed an vnsure thinge for the saied people to committe theimselfes to his protection. To mistrust an vntrustie persone is a point of wisedom: but to put theimselfes into the handes of *Phocion* beyng a mã of honest estimation and credit, thei made nó maner sticking nor no bones at all.

7. *Byzantium*, a citie of *Thracia* nigh to the seas side, first edified & builded by *Pausanias* Capitaine or king of the *Lacedemonians*, & afterwarde enlarged by *Constantinus* Emperour of the *Romaines*, & made the hed citee of al the empire, & named *Constantinopolis*, whiche name of Cõstantinople it obteyneth & keepeth yet still vnto this day, it was also called *nouaroma*, new Rome

To mistrust an vntrustie persone, is a point of wisedome.

Alexander kyng of the Macedonians, had sent an hũdred talentes vnto Phocion in the waie of a reward. But Phocion demaunded of thẽ which brought the money how it happened, that, wher there wer Athenies many mo then he, Alexander would

8.

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sende soche a rewarde to hym alone. The messagers in this wise answering, because he iudgeth thee alone emong them al to be an honest and a good man, wel (q Phocion) then let him suffre me bothe so to be reputed, and also to bee soche an one in deede.

Phocion refused a great somme of money sente vnto him in rewarde by Alexander.

¶ Howe properly he tooke their reason out of their mouthes, an applied the same to an occasion of the refusing the gifte. Now, what man maye in this matter any other then meruail at the sincerite of an herte which could not be corrupted? *Phocion* was a man in pouertee, and yet was hee nothyng at all moued with the greatnesse of the rewarde. And all vnder one did he notifie, that soche persones as hauing the conueighaunce and administracion of the commen weale, doen yet for all that not holde their handes from takynge rewardes, neyther been good men, nor ought to be accounpted for any soche.

Those persones though whose handes the administracion of the commonweale doth passe be naught if thei take rewardes.

9. When Alexander made instaunce to haue certain galies founde vnto him by ye Atheniens at their coste and charge, & the people cried earnestly for Phocio by name to apere, that he might declare what aduise and counsaill he would geue: he arising vp out of his place, saied: Then, myne aduise & counsaill is, that either ye suppresse with weapen soche persones as ben of power to ouermatche you and to hold you in subiection, or els shewe amitee and frendship towardes the same. ¶ At few wordes he gaue

What counsail Phocion gaue to the Atheniens, consulting whether thei should sende to Alexander any Galies or not.

The stronger must be obeied & haue his will.

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he gaue counsaill that nothing was to be denied vnto *Alexander* on their behalf, onlesse thei had assured trust and cõfidence, if he would take peper in the nose, or stiere coles, to wrynge hym to the wourse with dynte of swoorde. Wherin if *Alexander* seemed the stronger of bothe, that then it was no prouoking of the youngman beeyng all herte, and one that to dye for it could not abyde to haue any nay in his requestes.

Alexãder could in nowyse abide to haue any nay in his requestes.

There was a bruite and rumour noysed (of ✝ whose bringing vp no man could tel) that Alexander was deceassed. Anone out sterten the Oratours, exhorting the Atheniens to make no ferther delaie ne tarïaũce but incontinent with all haste to beginne warre. But Phocion willed theim, not be ouer hastie vntil some more certain knowlage might be had. For, (saith he) if Alexander be dedde this daie, he wilbe dedde ỹ morowe too, and the nexte daye also. ¶ The grauely restreigned and staied the heddie vndiscreteneſſe of the Oratours.

10.

What *Phocion* saied when the Oratours of *Athenes* gaue them counsaill to make warre vpon a rumeur of the death of *Alexander*.

✝ *Plutarchus* in the life of *Phocion* saieth, that one *Aſclepiades* was the first that tolde the newes of the death of *Alexander* in *Athenes* vnto whome *Demades* an Oratour saied, that ther was no credence to be geuen, allegeing, that it could none other wyse bee, but all the whole vniuersall worlde to be replenished and stuffed with the odour of soche a dede body euen the first daye, if it had been true that *Alexander* was dedde.

When ✝ Leosthenes had perswaded ỹ citee of Athenes to make warre beeyng set agog to thinke all the worlde otemele, and to imagin the recouering of an high name

11.

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The wordes of Leosthenes Phocion likened to a Cypres tree goodly to se to, but in deede vn profitefull.

of freedome and of principalitee or soueraintee, Phocion affirmed his woordes to sembleable vnto Cypres trees, the whiche although they bee of a great heighte, and goodly to beholde, yet haue no fruite ne goodnesse on theim. ❧ Nothing could possible haue been spoken to better purpose of talke that promiseth many gaye good morowes, and maketh ioyfye royall warantyse of thynges in woordes, but without any effecte or comming to passe of deedes, euē semblerably as the cypres tree shoting vp into the aier with a toppe of a great highthe, and growing sharpe with a bushe great beneth and smal aboue of a trimme facion, seineth a ferre of to make assured warantise of some speciall gaye thing, and yet in deede there is almoste no tree more barren.

Doeth any tree more goodly to beholde afarre of, then the cypres tree, nor in deede more barreyn.

* Leosthenes was a man at this time, of great authoritee and estimation in Athenes, who would not cease prouoking the people to make warre vpon the residue of Greece, vntill he had brought theim in minde so to doe. And himselfe was Capitain in the same warre, and fought a great fielde against Antipater and the Brociens, and the Athenians woonne the fielde. But Leosthenes was slaine in that battree. And wher as the Athenians mynding to continue warre and persecuting Phocion to be altogether against it, had deuised a wyle to haue one Antiphilus succede Leosthenes, and to put Phocion by left he would turne the warre into peace, Phocion commaunded by proclamation that as many as were betweene the age of fyrtene yeres and seuentie, should out of hande geate theim to their horse and harneise, and prouyding theimselues vitailles for fiue dayes to come and folowe him. This the people eyted our vpon, & they that were by reason of yeares impotēt or vnhable or otherwyse by the lawe discharged of goyng to warre, grutched at sothe an vnreasonable proclamation. To whome Phocion thus answered: why what wrong doe I vnto you, seyng that I must goe foorth with you my selfe beeyng lxxx. yeares older. But thus at the last he abated their haste towardes warre, and quieted the citee to keepe theimselues at home in rest and peace. This annotation may serue for the perfecte elucidation of the xvii. apophthegme.

The

¶The Cypres tree(saieth Plinius in the. xxviii. chapiter of the vi. b lume)is elfishe and frowarde to spring vp, of a fruite that may well b spared,of berries craftauoredly wythered and shronken,of leafe bitte of sauour rammyshe, and not so moche as for geuing shadowe to b loued or set by, of boughes,branches and leaues no more but here an thyrte one in maner euen like a litle thinne shubbe.&c.

But whē the first beginning of thesame warr had happelie fortuned (¶ for as is aboue noted,thei wonne the first field, & vanquished the Beotians,and put Antipater to flight) and the citee for the prosperous tidinges therof gaue laude and thankes to the Goddes with Sacrifice ¶and high solemnitee, Phocion beyng demaunded whether he would not with his good wil haue had thesame thinges so doen saied,yes verely,my will was neuer other but to haue all executed and doen euen as it hath been nowe, but that notwithstanding I am yet styll of this mynde, that I would the other waye had been decreed. 12.

The constance of Phocion in not repenting his good counsayll geuen, though the contrary happened well and luckely.

¶Meaning,that thinges also without all wysdome or good aduyse purposed, haue at manye tymes prosperous and lucky happe, and that, as often as thesame doeth so chaunce, the partes of men is, to reioyce in the behalfe of the commen weale,but yet that men ought not for anye soche respect or cause,not to purpose euermore the best and take the best wayes. Yea and parauenture this ranne in Phocions hedde, that men ought not euen at the first choppe to put assured truste and confidence in the luckie chaunces that happen at the first beginning of thynges, but that the later ende of all the whole matter must be it that shall

Thinges vndiscreetely purposed,doen many times succede well, but yet the beste wayes are euermore to bee taken.

Not the beginning of things but the last end muste declare whether the same was well attepted or not

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declare of what sorte the first attempting and appointement of thesame entreprise was.

Immediatly vpon the hauing knowthe of the armie (saieth *Plutarchus*) thei had a faire daie vpon their enemies, and the *Beocians* ioyning with them in battaill wer discomfeicted, and *Antipater* put to flight, and chased into *Lamia* (a toune in Greece) and there pended vp. This same good fortune in the firste beginning, sette the citee of *Athenes* in greate spreate, being inflated and puffed vp with no lesse hope then ioyfulnesse. Wherevpon wer made plates for a triumphe, almoste in euery corner throughout the citee, and no temple ne chapell voide of processions, and thankesgiuing to the goddes, whiche had shewed soche propice, fauoure and goodnesse towardes theim. And euen emiddes all this glee, the ressorte goethe, that many persones (from whom *Phocion* as touching battaill to be made had dissented) demaunded of *Phocion* in the haie of contumelie and despite, whether he would in his herte theise thinges not to haue chaunced, to whom he thus shaped his aunswer. May verayly not so, and yet dor I nothing repente my firste aduise & counsail. Thus saieth *Plutarchus*. He was (saieth *Valerius maximus*) so stedfast a defender of his constancie that in open audience of the people he affirmed hym selfe in deede to be very ioyous of their prosperous good procedinges, but yet that notwithstanding his firste aduise and counsail to had been moche better. For he would not graunte that to be naught, for thesame that he had afore right well seen and perceiued to be best, he would not afterward graunte to be naught, because thei had had good happe and fortune in that, whiche an other body had naughtyly counsaylled and persuaded theim vnto, as one that esteemed more happye luche in that that thei had doen, but more wisedome in that that he had counsailled. For veray chaunce doeth oftentimes helpe temeritee, when it sheweth tender fauour to wrong counsaill, and doeth more desperatly shewe furs theraunce, to the ende that it may more vehementlie hurte afterwarde.

13. When the * Macedonians had by forceable entreaunce broken into the countree of Attica, and destroyed the sea coastes of thesame round aboute, Phocion tooke forth with him a compaignie of younge men beeyng in their best luste and age, of whom sondrye persones hastyly approching vnto him, and like as if thei had ben capitaines

* Read of this in the *apophthegme* & note next afore goynge. And of thesame matter read in the xvii. *apophthegme* of this *Phocion*.

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capitaines gening him counsaill that hee should by preuencion geat to a certain hillocke, & that was euen there in sight of the Macedonians, & should in thesame pitche his cãpe, & ther set his footemen: othersome affirming to bee best that he should sodainly enuiron the saied Macedonians with his horsemen: and othersome taking vppon theim to teache him to sette vpon his enemies, one out of one place, another out of another place and one this waye, and another that waye, oh God Hercules (q Phocion) what a mainy of capitaines I see here, and good souldiours woondrous fewe. Noting the vnaduisednesse and vndiscrete facion of young folkes, whiche was so prest to take in hande to leade and teache the capitain, where as the duetie and part of a souldiour is not to bee a busie geuer of counsaill, but when the case requireth, lustily to bestiere him about his busines. Yet neuertheless battail ioyned, he wonne the victorie, and ouercame Nicion the capitain of the Macedonians. But ere long time after, the Atheniens being clene ouercomed & subdued, were driuen to take a garison of Antipater & to be ouer theim in the castle of their citee.

This is added out of Plutarchus in the life of Phocion.

Many capitaines, and fewe good souldiours q. Phocion.

The duetie and parte of a good souldiour.

The Atheniens in conclusion ouercomed by Antipater, and kepte by his garrison.

When Menyllus the capitain of the garrison, woulde & (for loue and good wille) haue geuen Phocion money, Phocion takynge great indignacion and foule skorne at the matter, saied, that neither he the said Menyllus was better man then Alexander, & the cause to take any reward or gift of mo-

14.

Menyllus Captaun of Antipater his garrison in Athenes.

Phocion refused to take money of Menyllus his gifte.

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This is touched afore i the 5. Apophthegme.

ney now was worse then at that time whē he refused to take money sent vnto him by Alexander. ☞ O an herte that could not bee corrupted ne bought with money.

15. Antipater would many times saie, that whereas he had two frendes in Athenes, he coulde neuer in all his lyue perswade Phocion to take any money or other thing of his gifte, nor neuer fille Demades with geuing. ☞ This same was *Demades* the orator who was excellent and passing good in making an oration, or setting out of a tale without any study or vnpzounded, where as *Demosthenes* made none orations but diligently penned afore.

Antipater could neuer perswade Phocion to take any money, nor fill Demades with geuing.

Demades had no felowe in making an oracion without studie, whereas Demosthenes penned all his matters afore.

Unto Antipater requiring hym to doos for his sake some thing whatsoeuer it was not standing with iustice, he saied: O Antipater thou cannest not haue of Phocion a frende and a flatterer both together. ☞ A frende is at cōmaundement so ferre as conficience and honestee will suffre, and no ferther. For in deede one frende ought in no wyse to require of another frende a thing that is vniust. But as for a flaterer, he is a readie and a serviceable paige for whatsoeuer a body will haue him doe.

Phocion made answer to Antipater requiring him to do a certain thing contrary to iustice.

One frēd ought not to require any vniust thig of an other.

16. When the people of Athenes were importune that Phocion should take an armie with hym into Beotia, and Phocion iudged in his mynde that so doing would be nothinge for the profite of the commen weale,

17. For further declaracion herof I cause the annexacion of the xi Apophthegme of Phocion.

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beeste, he made a proclamation, that as many as were in the citee betweene seuen yeares of age and sixtie, should be in a readinesse and redy to serue him. The aged men in this case crying out against him, and alleageyng for their excuse that they wer impotent and feble for age, why (q Phocion) there is none vnreasonable thyng contey-ned in my proclamacion, sens that I my selfe doe make ready to goe forth with the as their capitain being .lxxx. yeres of age. By this subtile meanes he appeased & cooled the sodain heate of the commens.

How Phocion ſtated the Athe-niens being a ſodain pas-ſion to ſtraine hard-nes with the Brocians.

After the death of Antipater, the commenwealte of the Atheniens beyng come again to soche state that the people ruled, and wer euery man like maister, Phocion was at a common assemblee condemned to die. And it was that his other frendes, whiche had been condemned to death together with him at the same time, went pteously weepyng and making lamentacion when they were led to prison, but Phocion went as stil as a lambe not speaking a woorde. But one of his enemies meetyng with him in the streete, after many despiteous and rayling woordes, spitte in his face. Then Phocion looking backe

18.

Phocion beyng innocente, condened to dea by the people of Athenes.

vpon

The patience of Phocion.

vpon the officers, saied: will no man chastice this felow here vncomely demeaninge

Phocion when he was cast to die yet had care of good order to bee kept in the citee.

himselfe? This moste vertuous and godly man euen when there was with him none other way but death, had care of the publique good order to be kept. He made no complainte of that so hainous a touch of vilanie, neither did he require auengement against the partie who contrarie to the lawes was eagre to shew crueltee vnto a cast man: he onely willed the euil exaumple, that was contrary to good manner and behaueour to bee repressed: and to that horrible cruell dede he gaue no worse name but vncomely demeanure.

The Philosophiers that doen write of politique gouernaunce deuise, the state of commenweales to haue been diuerse in diuerse places. Somewhere kinges gouerned, and in Persia and in Rome at the beginning, and now in Englande, whiche was called Monarchia, & this state all writers doen agree vpon to be the best. Some commenweales haue been gouerned by a certain noumbre of magistrates and counsellours, as in Rome from the extermination of kinges vntill the tyme of Iulius Caesar, and at this present daye in Venice, and this was called Oligarchia, or Aristocratia. Somewhere all the people ruled and were echeman of equall autorite, as in Athenes vntill they were yoked by the tyrannes, and afterwarde conquered and subdued by Philippus, and after him holden in subiection by Alexander, after him by Antipater, all whose deceasse they obteined again their first state, which was called Democratia. And this was of all other the worst, as here may right well appere, for the people beyng sembleable to a monstreous beaste of many hedes did thinges heddily without due counsaill, aduise, deliberation, discretion or reason, as the Athenies beyng in furious rages moste wrongfully put to death many innocent persones, highe clerkes and noble counsaillours, as afore is noted in the 6. apopthegme of this same Phocion.

With Phocion were condemned to death Nicocles, Thudippus, Hegemon, and Rithocles. And besides these were condemned beyng absent Demetrius, Phalereus, Callimedon, Charicles and sundrie persones mo.

19. Of those persones whiche were to suffre death with Phocion, one man especially among

How we Phocion comforted Thu-

chaunce all the others, being wonderfull impacient he wailed his misshappe whom Phocion comforted after this sorte: Is it not enough for thee O Edippus (as some reade Thudippus) to dye in compaignie with Phocion? Phocion was put to death, not onely beyng without gilt but also beyng one that had doen highly well for the commyn weale. It ought therefore to haue been esteemed a great comfort and reioycing for the parte beyng innocente, wrongfully to be put to death with suche an innocent and good man as Phocion was.

dipp⁹ being ou of pacience w he should dye.

It maie be a sorte for an innocent wrongfully to suffer with innocē

At his laste houre, when the draught of wyne and the iuice of hemlocke tempered together was brought vnto hym, one demaunded of him whether he were disposed any thing to saie vnto his sonne, (for the same was there present.) Here sonne (quoth Phocion) I both streightly charge and commaunde thee, and also right hartely desire and praie thee, neuer to beare towardes y Athenies any grutch or malice for the remembraunce of this matter. To other persons when they suffer execution the third comfort that they commonly haue, is the hope of their death to be afterwarde auenged; but Phocion did all that in him laye to prouide that the same shoulde not chaunce: for beyng carefull of his owne father, and more desyrous y the same should beare tendre zeale and affection towarde his countree, then towarde his parente.

20. Of the manner of putting condemned persons to death in Athenes, reade afore in the annotation of the 5. Apophthegme of Socrates.

What Phocion saied to his sonne at the houre of his death.

The entier zeale and affection Phocion bare to his countree.

Vnto

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21. Unto Nicocles making instaunt request for licence to suppe of his part of the poison before that Phocion should, (well (ye Phocion) though this bee an hard thing to obtein and mothe against my stomake, yet must it nedes be graunted vnto that man whom I neuer saied naye of any thing in al my life time. ☞ Phocion had euermore borne singuler loue and affection towardes Nicocles the moste feythfull and truest herted man emong all the frendes he had, and for that consideracion it would haue ben a great griefe to ye herte of Nicocles to see the other passyng out of this world. Which griefe to auoyde, he desired to drinke first himselfe. And in this thyng also did Phocion shewe pleasure to his frende.

22. When all the rest men saued he alone had dronken, and onely Phocion was remayning vnserued by reason that the poysoning had been al cõsumed by the others, the hangman saied plainly and swore that he would not serue hym excepte there wer laied doun in his hand. xij. good drachmes ☞ (litle vnder vi. s. sterlyng,) for an ounce of hemlocke iuice (he saied) would cosse not a ferthing lesse. Phocion therfore to thende that his death might not be delaied or slacked through the feloes brableing, to one of his frendes purposely called, thus he spoke.

For

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For as moche as it is so (sayed he) that in ye citee of Athenes a man can not die neither but he must paie for it, I beseche you hartely, paie the hangman here his askyng.

When Demosthenes was bulie casting out many bloudy wordes against Alexander, being now at the veray point to winne & entre the citee of Thebes, Phocion tooke him up with this greke verse of Homere, out of the firste booke of his werke entituled Odyssea. 23.

How Phocion rebuked Demosthenes casting forth many reviling wordes against Alexander.

σχέτλιε τίπτ' ἐθέλεις ἐρεθίζεμεν ἄγχι μάλα.

O wicked creature, what phansie hast thou, So che a sower seloe, to prouoke me nowe?

¶ The sayynges of Marcus Tullius Cicero.

Of Marcus Tullius Cicero to speake as his worthinesse requireth, were to vnfolde an infinite volume touched and replenished with bridle heapes of laudes and prayses: But for this present purpose and place it shall be enough to saie, that he lineally descended from the house of *Tullius* ye auncient kyng of the *Volsces*. But (as the world and all thinges are full of chaunges) so in long processe of yeres the lopiree of that blood and name fell to decaye and to ignobilitee. Albeit euen in the time of Cicero the *Tullies* remained in the degree & accompanie of gentlemen. And Cicero euen at his firste comming to Rome, enioyed the degree of a gentleman, and like as he was vnder the estate of the Senatours whiche were lordes, so was he aboue the condicion and degree

degree of the yeomanrie or comenaltie, his father was called *Tullius*, a man of no great name ne porte, his mothers name *Olbia* a ryche woman. He was borne in a toune of the *Volstes* called *Arpium*, (free of Rome to enioye all maner fraunchesses libertees, priuileges, and offices in the same). Neuertheiesse all soche persones as neuer had their parentes dwelling at Roome, ne bearyng any magistrate or office there, were called, *Noui homines*, new men, that is to saye, come of straungiers & men vnknowē to beare autoritee and rule in the citee. *Tullius* was at last the father of all eloquence, a greate writer of bookes in all kindes, and a man (as *Plinius* of him sayeth) for witte and eloquence out of all comparison, he gotte vp by litle and litle to beare offices in Rome euen to the very Consulship, and that with as moche honour, autoritee, glorie, and renoume as euer man did, in so moch that he was the first that euer was called in Rome, *parens patriae*, the father of his cōtree, that is to saye, the onely sauer and keper of the countree. Neuertheiesse, was he at length and his house in despite, beaten and thrown down to the hard ground, but at last he was sette home againe of their owne accorde, and receiued with soche honour as neuer was any man there before or sence, and hadde a newe house builded for hym at the charges of the citee twys so good and double so fayre, as his owne was afore. In fine he was by the permission & sufferaunce of *Augustus Caesar* with all villanie possible slain at the commaundement of *Marcus Antonius* his enemie, who caused his right hande with whiche he had writen to be stricken of, and his toung to be cut out of his head with which he had made many noble orations before the Senate & people of Rome. And after that the sated *Antonius* had had his hedde presented in a dyshe at his table, & had saciated his moste cruell yes with the contemplacion of it, he caused the same for extreme contumelie and despite to be nailed vp in the place that was called *Rostra* where *Tullius* had before that time pronounced many a sore inuectiue against him.

Marcus Tullius I. moche ieested t for the sur-

MArcus Tullius, (for as moche as he was moche ieested on for ỹ surname of

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of *Cicero) being warned by his frendes to chose and take vnto him some other surname, answered that he would ere he died make the name of Cicero more noble and famous, then was the name either of the *Catons, or of the Catules, or els of the *Scaures, &c. For these houses were of especiall fame & renoume emong the Romains, wher as *Tullius* was a man but newly come to Rome, and as yet vnknowen there. And as for the surname was a readie thyng to be iested at, because it appered to haue been deriued of the moste vyle Poultz called *Cicer*, yea wyfle, as though the familie of those Romaines whiche wer called *Fabii*, semed not to haue had ỹ surname first of Benes (whiche are in latine called *Fabae*) and they that were called *Lentuli*, to haue been surnamed of another Poultz which the latine mẽ do cal, *Lentem*. But to this present purpose, of slendre nobilitee & renoume is that manne, whiche hath none other poinct of nobilitee in hym besides the lineall descent of his auncestours and his surname. The moste honorable kynde of nobilitee is that which euery man doeth purchace to himself by his own proper vertues and good qualitees. Neither proued *Marcus Tullius* a false man of his worde, for the name of *Cicero* is at this present daye more commẽ in eche mans mouthe, then are three hundred soch as the *Catules*, and the *Scaures* with all their garlandes, their images of honour & their petigrees.

Marcus Tullius moche iested for the surname of *Cicero*.

What *Tullius* saied when his frendes aduised him to take some other surname in stede of *Cicero*.

The houses of the *Catons*, *Catules* and the *Scaures* were of great renoume in Rome.

The surname of those which wer called *Fabii* & *Lentuli*, whereof thei came.

Of slendre nobilitee is that man, who hath nothing but the petigree of his auncestours and his surname.

The most laudable nobilitee is ỹ which euery mã achiueth by his own proper vertues.

*As touching the surname of *Cicero*, it is to be noted, that this *Marcus Tullius*, right well knowing his owne petigree and auncestrie, resumed the surname of the stocke, from whiche he was descended. For the firste *Tullius* was surnamed *Cicero*, of a little piece of flesshe growing in the ende of his nose, like to a cicer, whiche is a little pultz, moche like to a

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peace, come there been that call it ✠ Fatche, but I doubt whether truely or not. But in the time of old antiquitee, a common thing it was, that families wer surnamed of diuerse lothe thinges (as *Plinius* in the third chapiter of the 18 booke) as the familie of those, whiche wer in Roome called *Pilumni*, was first surnamed of the inuenting of *Pilum*, whiche is a pestell, lothe as thinges are braied withall in a mortare, and in olde time thei hadde none other waie to grinde their corne. Also *Pisones* wer surnamed, *a pisendo*, of grinding with a querne, because it was their occupacion. Those also (saieth he) whiche wer called *Fabii*, *Lentuli*, & *Cicer-ones* had their surnames at the first of lothe thinges in the lowing and housebandrie, wherevnto thei excelled others.

✠ For the renome of the *Catons*, of the *Catules*, and the *Scaures*, & of their families in the histories of *Titus Liuius*, *Florus*, *Plutarchus*, and *Valerius Maximus*. For some more light to be geuen to this present place as touching *Cato* the first, I haue thought good to set the woordes of *Plinius* in the 27 chapiter of the 7. booke. In other kindes of vertues saith many persones, haue many londrie waies excelled. But *Cato* the first of the Romains, that was called in Roome *Gens portia*, hath been thought to haue in most high degree, to haue performed and shewed the most high thinges, that maie bee in any mortall creature, being the beste oratour that euer was before his time, the best capitain of an armie, and the best Senatour. And as for this was in a *Cato* alone, and neuer in any man els that he was vpo accusations 44. times, brought to his answer before iudges at the barre, and neuer any man moo times arraigned, & yet euer quite. For this *Cato* because he was a graue and a sage father, and a continuall enemie and pursuer of all vice, he had the hatered of many persones, who of malice wrought to bring him to confusion, but his innocencie euermore deliuered him. From this *Cato* lineally descended *Cato Vticensis*, a verie noble man also, as is afore in the saiynges of *Augustus*, largelie mencioned and noted.

✠ Of *Quintus Lactatius Catulus*. It is written in the Chronicles of Rome that in the first warre that the Romaines made against the *Carthaginenses*, he with a naule of. iii. c shippes, made. vi. c. shippes of theirs couche and take their bitailles and other lading, and the chief capitain of the same *Himilcon*. But the memorie of these menner actes, is now cleane extincted, the memorie of *Cicero* by reason of his moste noble bokes is immortall, and shall neuer die while the worlde shall stande. Of whom *Plinius* in the 30 chapiter of the 7. volume, emog many high praises maketh in this wise: All thaill *Cicero* the first man that euer was called *parens patriæ*, the father of our countree, & the first man that euer deserued a triumphe, and neuer diddest on harneste for the matter, and yet diddest as worthelie deserue to haue the garland of a triumpher for thy coung, as euer had any other before for the sweard. ✠ Of whiche he speaketh of the suppressing of the seditious cõtraction of *Catiline*, who

Cicero,

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Cicero did peaceablie destroie and put to death with all his complices & adherentes, without bloudshed of any of the true citezens.) All haill the parente and chiefe founder of all eloquence of the Latine tourg, and (as Iulius Cæsar the Dictatour, sometime thy greate enemie hath left in wrytting of thee) one that had achiued a garlande of triumphe, so farre surmounting the garlandes of all other mennes triumphes, as it is more highlie to be esteemed to haue so highlie auaūced and extended throughout all partes of the worlde, the boundes and limites of the wid, which the Romaines haue, then of their Empire.

*Marcus Aemilius Scaurus, in the time of his Consulshippe, passing by chaunce along by Publius Decius then chiefe Justice, when he sawe the same Justice not to doe his dutie of obeisaunce, commaunded the same to arise from the benche, and then did Scaurus cutte the garment of Decius (whiche was as greate a dishonour and ignomie, as if a chiefe Justice should haue his coife pulled from his hedde here in England, and be disauctorised or deposed from his office) he cutte the benche that Decius had sitten on, in token of his deposicion or deprivacion, and proclaymed that no persone should any more resorte vnto the same Decius for Justice. Also, being Consull he triumphed of the Ligures and the Gantisskes. And at other seasons did many noble actes, bothe of buildinges & otherwise. He was of so high authoritee in Rome, that of his owne hed, without any other bodies counsaill, he set Opius in harnesse against Gracchus, and set Marius to warre against Glaucia and Saturninus. In his old age he was accused and appealed by Varius one of the Tribunes for the people, that he had enforced the frendes of the Romaines, and all the countree of Latium to battaile, for aunswere to whiche complainte and accusacion, thus he saied openly vnto the people: Masters all, Varius saieth Aemilius Scaurus, enforced and dryue soche as are in League with this citee to harnesse and weapen, and Scaurus saieth it was nothing so, to whether of the twoo dos ye gene credence? Upon these wordes was he dimissed.

Whē he offred a siluer bolle to the goddes, he had his * forename, and his name stamped and set out in plain letters, but for his surname, Cicero, he engraued ỹ figure & proporcion of a cicer. ¶ Not shrinking any ynche for the interpretacīo of capcious bourders. Any nobilitee and renoume, had three names, the first was called *Praenomen*, the forename, as *Marcus*, whiche we doe call the christian name: the second was called *nomen*, the name, as *Tullius*, whiche was the comen name

2. *Marcus Tullius* would not forsake the surname of *Cicero*.

* The Romaines for ỹ moste part, especialiue soche as were of any nobilitee and renoume, had three names, the first was called *Praenomen*, the forename, as *Marcus*, whiche we doe call the christian name: the second was called *nomen*, the name, as *Tullius*, whiche was the comen name

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men name of the house stocke or familie that they were descended of, and this we call our surname, because we haue not the thyrde in vse, except it should be called our fire name that is to saye the name of our fathers bloud and auncestrie.) The thirde was geuen vpon some other externall chaunce, cause or consideracion, as *Cicero*, and semblebly in others.

Clamourous & brallyng Oratours *Cicero* liknened vnto lame creples.

3. Suche orators or aduocates as in vttring their matter, or in making their plea dooen vse to crie out as if they were in a mylne or in a roode lofte, Cicero auouched to be semblable vnto lame creples, for ỹ suche maner orators semblably had all their refuge vnto soche clamourous, palling, as lame bodies to their horses.

Yea & euen at this present daye, a rieth thyng it is to see feloes enough of ỹ selfsame sorte, which as often as they see theim selfes to haue the worse ende of the staffe in their cause, doen make their recourse wholly vnto furious brallyng, to thende that where they are not of facultee and cunnyng with good argumētes & profoūd reasons to make their matter good, they may with malaperte facing and with feare, by hooke or crooke driue it to their purpose.

Howe *Cicero* taunted *Verres* laiyng to his charge vnchast liuyng.

4. When *Verres, who had a sonne vicyously mispending the floure of his youth railled on Cicero vnder the name of a sinnefull abuser of his body in abominacio, thou art ignorant (q Cicero) that a man ought to chyde his children secretly within doores.

Parētes ought to rebuke their childrē secretly

Signifiyng that woorde of reproche not to take place in him, but in the sonne of the fault finder or quereler. And in deede to parentes it apperteineth

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perteineth to blame or chyde their chyldren, but yet not without the circuite of their owne houses, neither ought thesame woordes of rebuke to be notified foorth of doores. But that persone doeth no lesse then publyshe it abrode, who laieth to others abrode, that thyng whiche his children doe perpetrate at home in his owne hous. within their houses.

*Verres, a gentleman of Rome who beeynge *Praetor i Sicilie did moche pillage and extorcion there. Whereupon he was accused, and brought to his answer in Rome. *Cicero* made and pronounced against him certain inuectiues, and in theim so layed to his charge, and brought in witnesse vpon thesame, that *Verres* was condēned in a great summe of a ransome. And not many yeares after, he was cast in a forfaicte of all his goodes and landes by *Marcus Antonius*, vpon none other cause ne grounde (saieth *Plinius*) but for that on a time bragging and cocking with *Antonius*, he staked and made vaunte that he would stroppe plate of *Corinthe* metalle with him ounce for ounce and not be one piece behinde hym.

Unto Metellus laiyng to the charge of Cicero, that thesame had been the death of mo persones by geuing euidence against theim, then euer he had saued by pleadyng for them, yea marie (q Cicero) for I haue in me more truth of my worde in beating witnesse, then I haue of eloquence to persuade. With a meruaillous wittie brame did he wrest the other parties woorde of reproche to his owne laude and prayse. For in a geuer of euidence truthe is to be regarded, in an aduocate or attourney, eloquence it is that doeth most auaile. 5. How Cicero answered *Metellus* laiyng to his charge that he had been the death of mo men by his euidēce geuing, then he had saued by pleading for theim.

Eftsons to thesame Metellus demaunding of Cicero who was his father (as casting him in the teethe with the baseness of his birthe) he saied: thy mother is in the cause that a right hard thing it is to make 6. How *Cicero* answered *Metellus* demaunding, who was his father.

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ge is afore no-
ed that the fa-
ther of Cicero
was of no
name.

The mother of
Metellꝰ vnchast
of her body.

Metellus light &
inconstant.

a direct answer vnto this question of thine.

For the mother of Metellus hadde a name that she was no verey good woman of her body. Yea and Metellus himself being of his mothers condicions was verey light and mutable, and one that could none other but folowe euery sodain guerie or pangue that chotte in his braine. Cicero chaunged the cõtumelie from the father to the mother. For then is the father vncertain to bee knowen, when the mother kepeth not herselfe to one sole manne.

Metellus was so chuttle brained that euen in the middes of his trõbuchip he left his office in Rome, and sailled to Pompeius into Syria, & ben with him in a whyle, came flynging home to Rome gain as wyfe as a capon.

7. When thesame Metellus after the decease of Diodorus (whom he hadde to his maister in rhetorike) had sette for a memoriall vpon the toumbe of thesame a crowe of stone. Cicero saied: Truely he is rewarded according to his desertes. For he hath taught Metellus to flygh and not to make orations.

Diodorus alias Diodotus maister vnto Metellus in rhetorike.

What Cicero saied whē Metellus had sette vpon the toũbe of Diodorus a crowe of stone.

Noting the lightnesse and inconstancie of Metellus. The crowe is a birde that hath none other musike, nor can none other songe ne tune but ka, ka. Plutarchus calleth the Rhetoricis Philagres, and saieth that the toumbe was of marble, & that Metellus caused the crowe to be grauen in the marble stone, whiche thing in deede is the more likely.

8. Marcus Tullius had heard sate that Vatinius (a mortall foo of his, and besides that of himselfe, a persone full of mischief) was dedde, shortly after when he had heard cõtrary

What Cicero saied when one had told newes that Vatinius was dedde, and

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afterwarde t[h]
thing was so
otherwise.

trary worde againe, that thesame was a-liue and merie: euill chieuing come to him (saied Tullius) that euil lied. ❧ Signifying that *Vatinius* was vnworthy any longer to liue. In deede euery lye is euill, but this lye was double euil, because it hadde brought honest men into a fooles paradise. Yet neuertheless the saiyng was doubtfull, as the whiche might haue been spoken of soche a persone also, whom a body would not with his good will haue had dedde. ¶ As if some light knoe should bryng vs newes that some one of our kynne, or of our dere frendes, or some learned man were departed this worlde, and thesame newes were afterward founde vntrue, we myght and would geue him Christes curse that had made soche an euill lye to put vs in discomforte and heauinesse. And in this poincte of speakyng, ambiguously resteth the wittynesse of the *apophthegme*.

When Marcus Tullius was makyng an oracion on a tyme, and a certaine, persone supposed of all men to bee borne in Lybia, spake in this maner, I heare not this tale, (meaning by thesame wordes, that he did no poinct lyke the matter whiche the Orator treated of.) And yet (q Cicero) ye haue holes plentieth in your eares. ❧ For the nacion of a custome had their eares bored full of holes, to hange therat rynges & precious stones, whiche we nowe a dayes doe weare about our necke, or on our fyngers. And howe soche holes are made, *Celsus* doeth teache. 9.

Plutarchus nameth this man *Octauius*.

Thuse in Lybia was to haue their eares bored full of holes, for to hāg rynges and precious Stones thereat.

One Caius Popilius (who would in any wyse seeme to be an expert lawyer, where- 10.

How Cicero mocked one *Popilius* ben

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as in deede he was but a boungleer and a
veray asse in knowlage of the lawe) beyng
on a time called foorth to geue euidence in
a certain matter of trauerse, aunswered,
that he knewe nothing in the matter, nor
nothing could say. Yea (qᵗ Cicero) ye think
perchaunce that ye are nowe asked a que-
stion of some poincte of the lawe.

II. Hortensius the Orator, had receiued of
Verres an image of Sphinx all of clene sil-
uer in part of a reward to defend his cause
against Cicero (at what time he was accused as
aforesayed). And when thesame Hortensius
vpon a certain poincte somewhat couloura-
bly aferre of and mistically vttered by
Cicero, had thus saied: I haue not learned
to soyle no riedles I, he saied againe: And
yet hast thou Sphinx dwelling at home in
thy house with thee. The fable of the mō-
stre *Sphinx* is well knowen, whiche with condi-
cions of prices and rewardes did put foorth ried-
les to men, and of soche persones as coulde not
soyle theim the reward was death.

12. When he met one Voconius by chaunce
in the strete with his three doughters, bee-
yng notable foule & euil fauoured beastes,
he recited to his frendes softely this little
verse of Greke.

Φοίβε

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Φοίβῳ πὶ δυσκ ἐῶντος ἔσπειρεν τέκνα.

In the despite of Phebus clene,
This feloe begotte his children.

¶ Weninge, that *Voconius* of likelihood went about the getting of children vtterlye against the the wil, mynde and disposition of *Apollo*: either because *Apollo* is of the poetes feigned to be amiable and all full of beautie, or els for that the folkes thynken children begotten towardes the sonne arising, to be conceiued more perfecte of fourme, shape, lymme, and fauour. ¶ Or els for that *Cicero* thought in his merie conceipte, that forasmuch as according to the prouerbe, *Sol omnia videt ac revelat*, the sunne seeth all thinges and discouereth allthinges, and bringeth all to light, except *Phebus* (which is the sonne) had oughed *Voconius* a shame, he would never have suffered him to begette soche foule babies and ouie faced doudes as all the worlde should afterward wondre at.

Children be[illegible] ten towarde[illegible] the Sunne a[illegible] sing, are cone[illegible] ued more per[illegible] fecte of limm[illegible] shape & fauo[illegible]

The Sunne [illegible] seeth all th[illegible] ges, saieth t[illegible] prouerbe.

At what tyme Faustus Sylla (the sonne of Sylla the dictatour) for to discharge the greate debte that he was in, had made an inuentorie of all his mouables to set foorth thesame to sale: yea marie [q Cicero] this proscription I doe moche better allowe, then the proscription that your father vsed to make. ¶ We made a merie ieste of the double signification of this woorde, proscription. For thinges are said properly in latine, *proscribi*, which are at an open praysing sette to out vent or sale, and men also are saied in latine, *proscribi*, that are proclaimed traitours to be slaine of any man that will doe it whersoeuer they be found, after which cruell forme and sorte *Lucius Cornelius Sylla* the father had proscribed no small noumbre of the citezens

Of the doub[illegible] signification this woorde *pr[illegible] scribere*, it is [illegible] fore declared.

Of Sylla it is [illegible] largely noted [illegible] fore in sondr[illegible] *Apophthegmes* [illegible] *Iulius Caesar* [illegible] of Pompeius.

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zens of Rome in the tyme of his dictature.

14. Pompeius and Cæsar beeyng fallen at debate and variance, Cicero sated whom to eschewe I knowe veray well, but whom to ensue I cannot tell. ☞ Meaning that both the said parties tooke the sweorde in hand, not for the libertee or freedome of the commenweale, but whether of them two should haue the soueraintee

He found a great faulte with Pompeius for that thesame had abandoned the citee & had in that his doyng folowed ☞ Themistocles rather then Pericles, seing that the cases of Themistocles and Pompeius were nothing like at all, & the cases of Pericles & Pompeius muchewhat of a rate in all behalfes. For Themistocles fledde vnto the Persians, and Pericles remained still resyaunt in Athenes.

that Cicero
d, when Cæ-
& Pompeius wer
llen at strife.

f the variance
twene Iulius
æsar and Pom-
ius it is afore
enesoned
their a. 15.
hthegmes.
Cicero blamed
mpeius for de
erting awaye
t of Rome.

Themistocles
man of great
le and auto-
tee in Athenes
s is afore no
d) was at last
nyshed his
untree, & pur-
ed in soche wyse, that he was cõstreined to take refuge vnto Xerxes
ing of the Persias, against whom he had afore kept battail, with whom
last he grewe so ferre in fauour & credite, that Xerxes made him high
ptain of his armie against the Athenians. But Themistocles, when he
we his countremen, toke remorse of conscience, and because he would
either deceiue the king whiche had put him in trust nor yet be the de-
roier of his owne countree, poysoned himselfe with drynkyng the
oud of a bulle. Themistocles was a man of no eloquence, fauour nor
ieftee. But Pericles was a man beautiful, passing eloquent, wyse, po-
ike, in high estimacion & autoritee emong the Athenians, in so moche
at he gouerned and ruled the commenweale of Athenes by the space
fyl yeres with al mens fauour, benevolence and supportacion. And in
e case was Pompeius in the citee of Rome, so that his case was more
e vnto the case of Pericles then of Themistocles. And in deede (as Cicero
the testimonie of Plutarchus writeth) Pompeius his cause stoode more
th the commenweale then Cæsars, and all the auncient, graue, wyse
and good

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and good men fauoured *Pompeius*, and drewe to hym as *Cato*, *Cicero*, *Lucullus*, and soche others mo.

When he was come to Pōpeius, and repented his foly of coming, beyng asked the question wher he had left Piso his sonne in lawe: Marie (q he) with your father in lawe. Speakyng by *Iulius Caesar*. *Cicero* euen like as though he had had halfe a rebuke, for that he had separated and deuided himself from *Piso*, who had married his doughter, gaue *Pompeius* again taunt pour taūt, for that ỹ same kept warre against his owen father ī law, whose doughter he had maried *sar*. *Pōpeius* had maried the doughter of *Caesar*, & yet warred against 16. What Cicero said to Pōpeius demaundyng where he had left *Piso* his sonne in law. *Piso* married the doughter of *Cicero*, and to parte with *Caesar*.

When a certain persone hauyng ren awaie frō Cæsar to Pompeius saied, that for greate desire to make hast, he had lefte his horse behinde him in Cæsars campe, Marie (q Cicero) then haste thou dooen better by thy horse, then by thy self. Esteming that the feloe should haue doen moche better, if himself had taried still with *Caesar* to. 17.

To a feloe bringyng tidynges that Cæsars frendes wer all sadde, and in their dupes. That is euen as moche (q Cicero) as to saie, that thei thinke a mischief on hym. He mocked the flatering bringing of newes, as though *Caesars* mennes hartes were in their hoes, and thei sore afeard of *Pompeius*. 18. *Plutarchus* saieth that one *Lentulus* tolde the newes.

After the battaill foughten in Pharsalia, whē Pompeius was fled, one Nonius saied, there wer seuen Eagles yet left, and there- 19. Of this battaille is aboue mēcioned in the saiynges of *Caesar* and

fore

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ompeius.

What Cicero said when one Lonius would ctly. 7. Eagles eie a new field gainst Caesar e Pharsalium.

fore encouraged the soldiours to be of good chere, and to take their hartes to thē. Thy chering wer very good. Nonius (said Cicero) if our warre should be against Iaies. But Nonius, when he saied Eagles, spake of the Romaines baners or standardes, whiche had euermore the picture of an eagle displaied on thē. The meaning of Cicero was, that for their 7. eagles Caesar who had alreadie vanquished them, and against whom they had to fight the new felde, had ten. and that he had in his armie no dastardes, but expert soldiours, yea, and better men of their handes, then Pompeius had any. In deede a Iaie is nothing in the talauntes of an Eagle, but an Eagle to an Eagle is a full matche, tenne Eagles to seuen, is an ouermatche.

What Cicero said when Caesar set vp again the Images of Pompeius in their places.

20. Whē Cæsar being lorde of all, had with moche honour set vp in their places again, the images of Pompeius, whiche some bodie had in despite cast doun, Cicero said Cæsar, while he restoreth the images of Pompeius to their old places, doeth sette vp and stablishe his owne sure for euer. Doyng to wete, that Caesar did not the same for any fauor, that his harte did beare towarde Pompeius, but to the ende that by the colourable semblaūce of mercifulnesse, hymself might purchace fauour emong the citezens, and by soche meanes might the stablish his own reigne & dominaciō the longer to endure.

The carefulnes of Marcus Tullius and studie that no woorde by his Oracion

21. So carefull was Marcus Tullius to tell his tale, after a good & perfect sort, & wold be slow so thoughtfull studie on soch a matter that no woorde might bee placed out of square, that where he had an oracion to make, be-

fore

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foꝛe the benche of Judges, whiche wer called *Centumuiri, and the daie was come euen at hand, he made free one Erote a bõdman of his, foꝛ onely bꝛinging hym tidynges, that the sittyng was adiourned, & put of one daie ferther, then had been appointed at the firſt. ❧ This hiſtoꝛie also hath some bodie put in emonges the *Apophthegmes*, whereas in deede it is none. ☞ And yet (as I haue aforе noted) any facte oꝛ exãple, that maie be to vs an honeſte leſſon oꝛ inſtruccion (though it contein no wooꝛde at all) maie woꝛthely be eſteemed to haue the ſtrength, name & place of an *Apophthegme*. And ſoche good exãples doeth not *Plutarchus* refuſe, ne abhoꝛre to put in emõg his *apophthegmes* as namely this preſent hiſtoꝛie of Cicero his facion. And would Chriſte our grene preachers nowe of daies, whiche haue neither ſhame ne feare, to ſteppe into pulpites, ere thei can well conſtrue the Goſpell oꝛ Epiſtle, whiche thei boldely take vpon thẽ to preach, wer of Cicero his modeſtie and carefulneſſe in this behalfe. iudgementes and ſittinges wer called *centumuiralia iudicia*, the iudgementes of the C perſones. And the Benche ſelf, though thei wer aboue hundꝛed and fiue perſones in all, yet were thei of the greater and the moꝛe woꝛthie nomber called *centumuiri*, and not *centum quinque viri*.

*Eros a bondman of Cicero, vpon what cauſe he was made free.

*The people of Roome were diuided into Tribes, as the citee of London is into 25 wardes. Out of euery Tribe wer elected frõ tyme to tyme, as cauſe required, 35. mete to aſſemble & iudging in Capitall cauſes of controuerſie betwene partie & partie. The iu-

At his arriuall into the campe of Pompeius, vnto ſoche as ſaied, ah Cicero, ye are come tardy. No neuer a whit tardy (q̃ he again) foꝛ I ſe nothing here yet in a redines. 22.
❧ We allowed to ſoche as come late to a diner oꝛ ſupper. The mirthe of the ſaiyng to come tardie, is grounded vpõ the double meaning of the woꝛd tardie, foꝛ thei come tardie, that come late to the beginning, and thei come tardie, that come when all is paſt and doen.

Whẽ Pompeius had admitted a certain 23.

Galle

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Galle free citezē of Rome, because thesame had forsaken Cæsar, for to come and to bee on his side. A gaie feloe in dæde (q̄ Cicero) to promise aliens the citee of other menne, whereas he is not hable to restore vnto vs, our proper owne.

24. After the victorie and conquest of Cæsar, Cicero beeyng asked the question, how he had so ferre missed the cushin in chosyng of partes, saied: in faithe the girdyng of their gounes deceiued me. ❧ Meanyng hymself neuer to had trusted that the victorie would haue gone on soche a nice and effeminate persones side. For Caesar vsed to go after soch sort girded in his goune that he would go (euen as wanton as voluptuous feloes doen) trailling after him the skirtes of his goune, al pounced in cuttes and iagges. Wherefore Sylla would many a time and ofte, giue Pompeius warnyng to beware of the bodie, that went so lewdely girte.

25. Thesame Cicero beyng at supper w̄ one Damasippus, when the maister of the feast had set vpon the table, wine that was but easie and soso, & minding to praise thesame vnto his geastes, of the oldnesse of it, saied, Maisters drinke ye well of this wine, for it is. xl. yeres olde: By my faithe (q̄ Cicero) it beareth the age right well. ❧ After soche forme of wordes doe we vse to speake of a manne whose beautie and strengthe, age doeth not verie

moche

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moche abate nor bleake. But it was a fond thing semblably to commende wine, for beyng toto old.

☞ This wine was called *vinum Falernum*, of *Falernus*, an hill in *Campania*, where it was made. This wine *Falernum* (saith *Plinius*) was esteemed emong all wines, the seconde in dignitee. The same neither being very newe, nor on the other side verie old, was thought wholsome for a mannes bodie, but beyng of a meane age (whiche meane age beginneth from .xv. yeres, and so vp warde, vntil he be lowe, as I think *Damasippus* his wine was) and then it is ouer old, so that when *Cicero* affirmed it to beare it age well, he meaned ỹ it was sterke soure, and that the sowrenesse declared it to be ouer olde, though *Damasippus* had saied better a worde. And where in a mā to beare his age faire is an high grace, to wine to beare the age well (by an ironie) signifieth the same to be sower and sterke naughte. Albeeit *Plinius* maketh mencion of wines of twoo hundred yeres old.

The wine *Falernum*.

The wine *Falernum* if it be either to newe or to old, is vnholsome for mannes bodie.

Wine of .ii. C. yeres old *Plinius xiiii. C. iiii.*

When he sawe on a tyme Lentulus his doughters houshand, being a man of a verie lowe stature, girte with a verie longe sworde by his side, he saied: who hath tied my sonne in lawe to a sworde? ☞ For the man semed to bee bounde to the sworde, and not the sworde to the man. 26.

When *Piso* was ded, *Cicero* maried his Doughter to *Lentulus*.

who hath tied my sonne in law to a sworde? ỹ *Cicero*.

When he had espied in the Prouince of Asia (wher his brother Quintus Cicero had before that time been gouernor) the image of the same Quintus made with his terget (as the faction then was) frō the middle vpward, moche greater then ỹ verie true proporcion of his bodie was in deede, whough [saieth he] halfe my brothers bodie is more then the whole. For the said Quintus was but 27.

Quintus Cicero the brother of *Marcus Cicero*.

The one halfe of my brother is more then all his whole bodie saied *Cicero*.

Quintus Cicero a little man of stature.

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but a little prette bodie of stature.

28. Where Tullia the doughter of Cicero went with a more stieryng and faste passe, then was comely for a woman, and cõtrary wise Piso his sõne in lawe, with a more slowe and still passe, then beseemed a man to do, he rebuked them bothe at ones with one saiyng, when he spake to his doughter in this maner, her housebande Piso beyng present: for shame vse in your goyng soche a passe, as your housebande doeth.

How Cicero with one saiyng rebuked his doughter for goyng to faste, & Piso for goyng to softe.

29. Upon Vatinius [who was Consull but a verie shorte tyme] he iested in this wise. In the yere of Vatinius there befelle a greate woonder, that while he was Consull, there was no winter, ne springtime, no Somer, ne Haruest. For by these fower seasons, the whole yere is deuided, of which seasons euery one conteineth the complete terme of three monethes I can not certainly tell, whether this be not the same thing that *Pollio* other wise rehearseth in the Chronicle of *Marinus* the tyranne, where he saieth thus. The *Consull* that had been *Consull* no more but sixe houres, beginnyng aboute the middes of the daie, was cuill araied with *Cicero* his iesting. We haue had a *Consull* (saieth he) of soche seueritie and so rigourous, that duryng his office, no man made so moche as one diner, no man ones supped. no man slept a winke. Except percase this historie seme rather to pertein to *Cannius Reuilus*.

While *Vatinius* was *Consull*, there was neither winter, ne spring tyme, ne Somer, ne haruest.

Pollio wrote Chronicles in Greke.

In the tyme of one *Consull*, no man dined, supped, ne slept. *Cannius Reuilus* was *Consull* no more but. vi houres. Reade the 8. *Apophthe.*

30. Excuses to Vatinius making a querele

that

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that Cicero had disdeined to come and visite him whyle he laye sicke of the goute & could not stiere: forsouth (q Cicero) I was minded and on my waye to come to you in your consulshyp, but the night tooke me (ere I could reache to your hous.) This might well seeme a repatyng home againe of a mocke. For Vatinius afore that time vnto Cicero glorying and bragguing that the commenweale had called him home again from banishmente, and had brought him home againe on their shoulders, had geuē a curst mocke saiyng: howe then hast thou come by the swelling or broken veines in thy legges: For the maladie of swellyng or broken veines (whiche is in latine called *Varices*) are wont to fall in the legges not of persones sitting at their ease, but of men long standing or els trauellyng on the waye.

Of *Vatinius* being diseased the goute, it afore mētioned in the 29. *Apothegme* of *Augustus Caesar*.

How *Vatinius* mocked Cicero glorying of his reuocacion & banishement.

Caninius Reuilus, was Consul no more but onely one daie. This Caninius when he had gon vp into the place called Rostra (where orations were made to the people) he in one houre bothe entreed the dignitee of Consulshyp, and also committed periurie, on whom goeth about this saiynge of Cicero, Caninius ỹ Consul is λογοθεώρητος that is, a wel aduised speaker: On thesame Caninius he cast out this saiyng to, Reuilus

31.

Caninius Reuilus was *Consul* no more but one daie.

Of *Rostra* is afore noted.

Reuilus is one houre entered the dignitee of Cōsulshyp and committed periurie.

The recordes wer serched said

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hath had this one chaunce aboue all other men that the recoꝛdes were serched in the time of whiche Consuls he was Consul.

¶ Foꝛ the noumbꝛe of the yeres was wonte in Rome to be rekened and set out by the names of the Consuls, ¶ (as here in Englande wer reken the tyme by the yeres of eche kinges reigne) But nowe *Reuilus* foꝛ his parte bothe was Consull, and yet had neuer a pere at al to rekē by. And this saiyng also had *Cicero* on thesame *Caninius*. We haue a good vigilaunt Consul as the whiche neuer slept one wynke duryng the tyme of his Consulship. ¶ *Plutarchus* in the life of *Iulius Caesar*, telleth that thesame *Caesar* when all the ciuill warres were ones ended, and all thinges brought to some state of quietnesse, left nothing vndone that might purchace vnto him benewolence, fauour, autozitee, power & rule emong the Romaines. To his olde enemies he shewed notable mercifulnesse, to his frendes great bountie. He would often tymes kepe open housholde, he would diuerse tymes diuide wheate to the commens house by house. He was kul of geuing landes, fees, and rewardes. To suche as would be suters vnto him to haue this oꝛ that office, dignitee, oꝛ woꝛship of the citee, he would readily make pꝛomisse and graunte of their peticions, & serue their turnes in deede as soone as the time would suffre him, in so moche, that *Maximus* the Counsull beyng deceassed, although there was but one sole daye to come of his yere to be completed, yet did *Caesar* declare and create *Caninius Rebulus* (who is here called *Reuilus*) Cōsul. To whom where many of the nobles resoꝛted in the waye of gratulacion, and of keping him compaignie, *Cicero* saied: Wy loꝛdes, leat vs make speede, that wee may come to my loꝛde beꝛore the time of Consulship bee expired.

32. Caius Cæsar had elected into the senate many persones vnwoꝛthy to be of that oꝛdre and degree, and emong all other one

Labe-

Cicero: in the time of whiche *Consuls Reuilus* was *Consull*.

They yeres wer rekened in *rome* by the names of the *Consuls*.

Reuilus a vigilaunte *Consull*, for he neuer slept winke in his Consulship.

What meanes *Caesar* vsed to stablische his power in the citee of Rome.

Of this *Laberius* is afore mēcioned in the 17

Laberius of a gentleman of Rome became a commē gester. And as this Laberius passed by Marcus Tullius in the Senate houſe seeking a place to ſitte in, I woulde take you in here (qᵗ Cicero) & make you roume here beſides me, but that I ſitte in ſo narrowe a roume my ſelfe. ❧ All vnder one bothe reiecting the partie, and alſo making a ieſte at the newe compaignie of Senatours, the nūbre of whom *Caeſar* had encreaced more then lawfull was. And yet was Laberius euen with him for it wel enough againe ere he went, thus ſaiyng vntp Cicero, I meruaill, if ỹ ſitte in a narrow roume, whiche art wont to ſitte in two ſeates at ones. ❧ Laiyng to his charge lightneſſe and ficleneſſe, that beeyng a ſlipper man to truſt vnto, he would be hanging nowe of one ſide, nowe of another. ☞ For in deede Cicero was moche noted of inconſtancie, he was ones of great amitee and frendſhip with *Clodius*, afterward his mortall enemie, and likewyſe with *Dolobella*, with *M. Craſſius*, & with diuerſe others. Semblеably he was nowe frende to *Pompeius*, anon he repented the ſame and wyſhed that he had followed *Caeſar*, and that ſo manifeſtly, that (as *Plutarchus* teſtifieth) *Pompeius* well perceiuing the ſame, neuer would ne durſt put him in truſt with any matter of great weight or importaunce.

Apophthegme Iulius Caeſar.

How Laberius paied Cicero home againe with a ieſte.

The lightneſſe and inconſtancie of Cicero.

The ſame Cicero being hertely deſired by his hoſte Publius Manlius, with ſpeede to helpe his wiues ſonne to the office of a peticaptainſhip, made this anſwer (a great compaignie of the citezens ſtāding thick

33.

Publius Manlius the hoſte of Cicero.

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about him) if it shalbe in the power & auctoritee of Pompeius to call a Counsaill, it wilbe no light matter. ☞ Noting the facilitee of Cæsar in assembleing the Senate. ☞ For euery mans pleasure, and for euery light matter.

34. Being saluted of a certain Laodician named Andro, when he had demaunded the cause of his comming, and had well perceiued that the same was come as an ambassadour vnto Cæsar for the libertee of his countree of Laodicia, Cicero expressed in Greke wordes the publique seruitude, in this maner: ἐὰν ἐπιτύχῃς, καὶ περὶ ἡμῶν πρέσβευσον. If ye spede well, and obteine your purpose, bee an Ambassadour for vs of Rome here also.

35. ☞ This latin worde, *quoque*, is a coniunction & soundeth in English (also) *Cocus* is in Latin for a Cooke, & the vocatiue case of it, is *Coce*. And so it was that a certain persone standing in election for a publique office in Rome, (who was verely supposed to haue come of a Cooke to his father) desired of an other man in the presence of Cicero to haue his voice, to whom Cicero thus saied in latine: Ego quoque tibi fauebo. ☞ Whiche wordes might bee taken two maner wayes, the one, I will be thy frende with my voice to, thou Cooke: the other, And I also wilbee thy frende with my voyce, ☞ wherof it is gathered that *Coce* the vocatiue of *Cocus*, and *quoque* the coniunction

milius Caesar
pound for euery
y mānes pleasure, and for e-
uery light mat-
er cal a Senate

æo licia a
oble citee
n Asia, nigh vn
o the Riuer *Ly-*
cus, and thereof
Laodicenus, a
mā of Laodicea

hy Cicero ex-
pressed the pu-
blike seruitude
vnder Caesar.

Ego quoque tibi fauebo.

Quoque the coniunction, & *coce* the vocatiue of *cocus*, sounded *bothe* like in *Cicero* his time

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coniunction wer in the time of *Cicero* either of ons and the selfesame soune in pronunciacion, or els veray like.

When the accuser of Milo, by the argument or presumpciō of the time of the day, prouing and concluding thesame × Milo to had purposely lien in awaite for Clodi⁹, at euery other woorde demaunded what time or season of ỹ date Clodius was slain, Cicero made aunswer thus: veray late. ☞ Signifying by that woorde late, veeying a woorde of double vnderstandinge that it shoulde haue been for the profite of the commen weale, if *Clodius* had been slaine moche sooner. ☜ It might haue been vnderstanded also, that the deede was doen veray late towardes the euening.

36.

Howe *Cicero* aunswered the accuser of *Milo* demaunding what time *Clodius* was slain.

× *Clodius* a ... main of no ... birth, but a ... ry vicious ... lone and void ... of all grace. ... was a swoorn ... enemy vnto *Cicero*, and in ... tribuneship founde meanes and brought to passe that *Cicero* was ban... shed from Rome, wherfore *Cicero* neuer could fauour him after, and ... length procured that *Milo* should set vpon him on the high waye, & ... him, whiche was doen, and *Milo* banyshed for the death of *Clodius*, ... withstanding the defense of *Cicero*, and all the frendship ... he could make.

Tidinges being reported that Vatinius was deceased, where the firste bringer vp of that bruite was not certainly knowen, well (qᵗ Cicero) yet will I take the auaun-tage of it whyle I may. ☞ Meaning that he would take ioye of the death of *Vatinius* while he might, though it were but for a time, semblea... as one that hath borowed money applieth it to his owne vse and commoditee, and hath his own full pleasure of it for the time, euen as though it were his proper owne. ☜ So that *Cicero* mened to take as moche goodnesse of the newes in the meane

37.

What *Cicero* said when ... certaine newes were told of the death of *Vatinius*.

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time till the contracte wer certainly knowen, as if they wer true in very deede.

38. Marcus Cælius more effectuously laiyng crymes to mens charges, then defending thesame, he auouched to haue a good right hande, and an euill left hande. ☞ Alluding hereunto that at suche time as we fight, in the right hand we holde our sweorde, and in the left hande our bucler, with the sweorde we laye on, with the bucler we beare of. ☞ *Marcus Cælius* an Oratour of excellent witte, & of singular eloquence, to whom *Cicero* writeth many epistles, & *Cælius* many to him again so purely wel endited, that *Cicero* thought theim worthie to be put in emong his owne epistles, whiche honour he geueth but vnto fewe persones, and *Cicero* in his epistles familiare, is not ashamed to confesse himselfe to be inferiour to *Cælius* in witte and facecioulnesse.

What *Cicero* saied of *Marcus Cælius*, who could better laie crymes then defende theim,

39. Iubius Curtius liyng like a dogge of the yeres of his age, to the ende that he myght be thought yonger then he was in deede, Cicero thus proued a lyer: why (saieth he) then at what season you and I were yong scholiars first, & exercised making of oracions togethet, ye were not borne.

Howe *Cicero* proued *Iubius Curtius* a lier.

40. Vnto Fabia Dolobella saiyng herselfe to be thirtie yeres of age, it is true, q Cicero, for thesame haue I heard euery daye these twentie yeres already. ☞ Her desire was to be thought younger then she was in deede. Therfore *Cicero* mocked her to the harde teeth with semblevng that he graunted her saiyng, and neuertheles signifiyng y she was fiftie yeres olde.

Howe *Cicero* mocked *Fabia Dolobella*, dissembling her age.

To

To soch as made it a matter of reproche that being a man of three score yeres of age he had married a young *damyselle beyng a maide: well (q he) to morowe she shalbe a womā. ¶ Declaring by a mery worde that same reproche to bee a thyng that woulde with a tricebe washed away, for the next morow folowing it could not be obiected vnto him, that he had a maide to his wyfe.

41. How Cicero voyded the reproche of marryng a young maide in his olde age.

*Cicero beyng an aged mā diuorced his wife *Terentia*, with whom he had liued many yeres. The causes of diuorcement were the That she had so slenderly regarded him, that when he should take iourney toward warfare, he was driuen to go very barely prouided all maner necessarie prouision. Besides this, after that he was returned home again from thence into Italie, he founde his wife coumberous crabbed and snappishe vnto him. Item whereas he made long abode *Brundusium*, herselfe would not take peines to come thither to him, yet when his doughter *Tulliola* should take her iourney thither, *Terentia* let her goe with a verie slender porcion of money towardes her charges Ouer and besides all this, she had let his hous fall core in decaye, and had made the walles of it bare, and brought it core behinde hande in debte. All these articles *Terentia* denied, but *Cicero* with a long oration proued euery one of them to be true. Within fewe dayes after, he married a young gierle being rauyshed with her beautie (as *Terentia* affirmed) but (as *Tiro* his late seruaunt auouched) to thentent that he might be hable to paie and discharge his debte. For the maiden had a great dowrie and was a very riche marriage. Not long after this newe marriage the doughter of *Cicero* died, for whom he toke wonderfull sorow. And because his young wife seemed to be glad of the death of *Tulliola*, *Cicero* forsoke her to, and put her away from him by diuorce.

The same Cicero in this maner pleasantly iested on Curio (who at no tyme would faile to begin the preamble of any oracion making of his old age) that he affirmed the same to haue the promes of his Oracions, euery one daie more easie & lighte to make then other. ¶ By reason of age growing euery

42. Howe Cicero mocked Curio beginning his oratiō alwaies of his age.

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43. Yet ones again for a call more at Vatinius (who although he wer sore diseased in his feete, and vtterly lamed with the goute would nedes yet neuertheles appere to be verie well emended, and saied that he was able now to take a walke of a couple of miles at ones) yea, I thinke wel (q Cicero) for the daies ar a good deale lōger thā thei wer ¶ This *apophthegme* doth *Quintilia* attribute vnto *Cicero*, & *Macrobius* vnto *Augustus Cesar*. Ther goeth another tale about at this day also euē as merye as this, sauyng that it hath not semblable antiquitee, ne auncientnesse to commende & set it out withal. A certaine launceknight made his vaunte at a banquette where he was, that he had a crossebowe so good of calking, that if would sende a bolt or a quarrel of soche a fersnes, as no man aliue could beleue or think, and named a certain space. All the compaignie whiche sate at the table cryng foh, at soche a shameful lye, he abode by it that his own seruaunt had seen the thing doen. The seruaūt being called in, how saiest thou sirrha (q his maister) diddest not thou see soche a thing, and soche a thing doen? Then saied the seruaunt. Yes sir ye tell a true tale, but at that tyme when ye shot, the winde was with you. ¶ It had been more merier, if he hadde saied,

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saied, yes sir your quarell sieme so ferre as ye speake of in deede, but it was at twoo shottes.

Cicero after hearing the false rumour ỹ was bruited of the death of Vatinius, when he had enquiered of one Ouinius late seruaunt with thesame, whether all wēt wel, and the partie aunswered, yea verie well: why is he dedde in deede then, q̄ Cicero? ☞ Signifiyng that all went not right, if *Vatinius* were still aliue. 44.

What Cicero saied to *Ouinius* of bruit of *Vatinius* his death.

Ouinius a late seruaunt of *Vatinius*, and by him manyfeste

Thesame Cicero being called forth for a witnesse to geue euidence, whē he had read in the bill of complainte, The defendaunte sued by Sextus Annalis, & this accuser still called buisily vpō him in this maner, speakon o Marcus Tullius, if thou cāst any thing saie of Sextus Annalis, he begon by and by to recite versis, out of the firth booke of the werke of Ennius, entitled Annales, in this maner. Qui potes ingentis causas euoluere belle. &c. For Enni⁹ wrote in verses a cronicle of actes doen from yere to yere, in ordre as they were doen, and soche are in latine called Annales, ☞ and this latine woorde, *sextus*, souneth in englisch the firth. ☞ And the name of the accuser was, *Sextus Annalis* ☞ A merry cōceipt to those that arē of capte to take it, sauing that it can not in englishe haue eguall grace with the latine. 45.

Ennius an old auncient Latē poet, & of great authoritee, which *Cicero* verie often times citeth in sondrie his werkes.

What differēce is betwene Histories and Annales, soche as be learned may read in the. xx. chapiter of the fiueth booke of *Aulus Gellius*.

An other time also at one Accius beyng a wylie pie and a feloe ful of shiftes, when 47.

How *Accius* escaped the daūger of a

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rtaine iudge-
ente.
f Sylla & Cha-
bdis, it is afore
oted in the 117
popthegme of
iogenes,
liſſes the sone
f Laertes, who
remere in all
laces maketh
o be welſe, sub-
tile, prouidente
nd full of all
hifte in the
oorlde post-
hie.

who hath lan-
des & goodes
enough he shall
lone haue the
name of a wise
manne.

theſame was ſuſpected in a certain matter, Cicero had a caſt with this litle verſe of latine out of ſome olde Poete, Niſi qua Vlyſſes rate euaſit Laertius. That is, With theſelfſame ſhip and none other thig Wherewith Vlyſſes eſcaped ſcouryng. For Vlyſſes beyng ſubtile and craftie, eſcaped ſafe with his ſhippe from bothe *Charybdis* & *Sylla*: So *Accius* by his wylineſſe auoyded & ſhifted himſelfe from the peril of the iudgement.

Vpon an other certain perſone, who after being come to a good wyndefal of inheritaunce, was firſt of all the coumpaignie aſked his ſentence in a matter of conſultacion, whereas before the obteinyng of theſame inheritaunte, he was reputed for the veraieſt foole in the worlde, Tullius ſembleablably teſted, ſaiyng: Cuius hereditas quam vocant ſapientiam: ỹ is, whoſe liuelihood whiche they callen wyſedome. In the verſe in ſteede of facilitas, he chaunged it and ſaied, *hereditas*. For in the Poete the verſe is thus written, *Cuius facilitas quam vocant ſapientiam*: that is, whoſe facilitee whiche they calle wiſdome. The meaning of Cicero was to ſignifie that landes and goodes had chaunced vnto the partie in ſteede of wiſdome and ſapience, and that for the reſpect of his liuelihod theſame was now eſtemed and taken for a wiſe man.

48. Seruilia the mother of *Marcus Brutus*, hadde a doughter called *Iunia Tertia*, which *Iunia tertia* was

wife

wife vnto *Caius Considius*. And *Caesar* the dictatour had bothe the mother & the doughter at his commaundement for his wanton pleasure.

¶ Also this latine woorde *tertia* is the femmine gendre of the nowne numerall *tertius*, betokening the third in noumbre or in ordre. There is also a verbe, *deducor*, whiche in one signification is to bee rebated out of a noumbre or out of a summe, and in an other signification it is to be conueighed or to be brought as one conueigheth home to his hous or chamber, his wife or paramour. Of *deducor* is deriued a participle *deductus, deducta, deductum*, conueighed or brought.

What Cicero iested when *Seruilia* had purchaced of *Cæsar* a riche peece of lande for a little money.

Whē Seruilia the mother of Marcus Brutus, had for a small deale of money, gotten awaie a riche pece of lāde, out of the hādes of Cæsar (who made open sale of many of the citezens lādes and goodes) Cicero made his iest on it. Yea maisters (q he) & that ye maie knowe this piece of lande, to haue been the better cheap purchased, Seruilia hath bought this lande tertia deducta. ¶ Whiche two woordes might twoo maner waies be enterpreted and taken, either the thirde parte of the price abated, by vnderstanding, part, or els *tertia* the woman takē home into his chamber to hym, so that *Cicero* his ieste is grounded on the ambiguous sense of these twoo Latine woordes *tertia deducta*. ¶ And to one that hath a good sight in the latin, the saiyng is prettie.

49.

The iiedie of *Cicero* vpō the mother of *Pletorius*.

Thesame Cicero made a pleasaunt riedle, in the way of iest, on the mother of Pletorius (whiche Pletorius accused Fonteius) saiyng, that while she liued, she had a schol and taughte; and when she was dedde, she had

had maisters her self. ☞ Notyng that in her luk time. women of euill name were cõmen resorters to her hous. and after her death, her gooddes wer preised and openly sold. The tale in apparẽce bothe is straunge and against all naturall reason. and also setteth the carte before the horses. For those persons who haue a schole, been maisters on their parties, and haue scholares vnder their teachyng and gouernaunce. And Maisters are called, not onely soche persones as doen teache, but also those that haue the rewle and ordreyng of others.

so. He made also a iest on the name of Verres, as though he had been so named of the Latine verbe Verro (whiche is to swepe.)

owbe Cicero ested on the ame of Verres

☞ Noting that *Verres* wher soeuer he came, plaied swepestake, and left nothing behinde hym, as being a taker and a byding feloe, and one for whõ nothing was to hotte nor to heuie. After which sorte of bourdyng, one feloe whatsoeuer he was, minding to signifie that *Cicero* was a byber and a priuie theefe, in steede of *Tullius* called hym *Tollius*.

ollius for ullius.

☞ For *tollo*, is in Latine, to take away, as theues and pickers dooe take away by enbeslyng. ☞ And some there wer that nickenamed an emperor of Rome calling him *Biberius* in steede of *Tiberius*. For *bibere* is Latine to drinke. And of *Tiberius* the successour of *Augustus* it is written, that in his youthe he was prone to drinking and bolling, in so moche, that in his time was brought vp a newe founde diete, to drinke wine in the morning nerre the harte. And *Drusus* because he loued drinking, was for that by the commen voice of the people plaied, to haue regenerate his father *Tiberius*, and made him aliue again.

iberius for iberius.

iberius Caesar in his youth loued drinkyng, and so did Drusus after hym.

What Cicero said of Caesars clemẽcy and nicetye coupled together.

so. It was no rare thing with him, to speak of Iulius Cæsar in this maner as foloeth: as often as I consider the wilinesse and ambi-

cion

tion of this manne, liyng hidden vnder the cloke and sembleaunce of humanitee and gentlenesse, I am afeard on the behalfe of the commenweale, lest thesame shall haue a tyranne of hym, and againe when I behold his hear hanging doune so nicely and so like a minion, and him self scratting his hed + with one finger, I can scacely thinke in my minde, that euer he will conceiue in his harte, soche an high enterprise.

Vno digito caput scalpere, that is to scrat the hed with one finger was a prouerbe all speakyng whereby to notifie a wanton felowe, and a persone effeminate, because soche doe take care and feare lest thei ruffle their trimme combed bushes and set some one hear out of order. It is thought that one *Calnus* a pete brought it first vp on *Pompeius*, & from therof thesame to haue be taken vp in a prouerbe. And that the saied gesture was in the old tyme accompted for an argument of vnchastnesse and of nicitee, *Seneca* in his Epistles beareth witnesse: of all thinges (saieth he) if thei be well marked, there becn priuie tokens, yea, and of the lest thinges that bee, may a man gather argumentes and presumptions of mennes maners & condicions. An vnchast person, or a vicious man of his bodie, both pace going doeth shewe, and the mouing of his handes and at a time one sole aunswere, and one finger put vp to the hed, & the casting of his yes. &c.

To sondrie mē obiecting vnto him, that he had taken a great summe of money, of a person endited to be tried by the law, with the which money he should purchace a stately mansion place. I will confesse that I toke soche money in dede of my client [said Cicero] if I buye the hous herafter. And when he had bought it in deede, to thesame mē casting him in the teeth with his liyng, why (q he) do ye not know it to be a point of

52.

Howe Cicero purged himself of taking money of one of his clientes.

It is a wise point of housebandrie to dissemble, if one

o about to bie
thing, for fear
t his bargain
ould be taken
ut of his hãde

of a good housebande to dissemble, if he haue purposed to buy a thing? ☞ This historie doth *Aulus Gellius* moche more pleasauntlie, and with more grace tell in the .11. chapiter of the xii. booke. Where he noteth, that when a crime is laied to ones charge, whiche he can by no meanes coulour ne auoide, one poore helpe and one poinct of thikke it is, to make a ieste of it & to turne it (if one maie) to a matter of laughter. This persone accused, *Gellius* nameth *Publius Sylla*, and sheweth that *Cicero* did but borowe the money of hym.

53.

Betwene Cicero and Marcus Crassus there was a priuie malice.

Betwene Cicero and Crassus there was a priuie malice. And so whē one of the two soonnes of Crassus, being not vnlike of fauour vnto one (whose name was Dignus) and by reason therof, suspicion entred into the heddes of the people, vpon the wife of the said Crassus [that she had had ouermoch familiaritee & companie with the same Dignus] had made a gaie oracion in the senate hous, Cicero being asked the questiō, what maner a feloe he that had made the oracion seemed vnto hym, thus made answere in Latine. Dignus Crasso est. ☞ Couertly alludyng to the name of *Dignus*. ☞ For of those wordes, *Dignus Crasso*, might indifferentlie be taken, either that he was a young man, answerable to the eloquēce of *Marc⁹ Crassus* his father, or els that he might of right to be called *Dign⁹*, though he beare the name that *Crassus* was his father, for *Dignus*, is also latin for worthy. ☞ So that the ieste shall bee moche more pleasaunte, if ye frame the Latine wordes, accordyng to the Greke phrase and fate, *Dignus Crassi est*. Vnderstanding that there were in deede two of the right and true name of *Dignus*, that is to wete one

One of the sonnes of Marcus Crassus like of fauour to one Dignus.

What Cicero saied of one of the soonnes of Crassus, hauing made a good oracion in the Senate hous.

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thadulterer that occupied the wife of *Marcus Craſſus*, and the other like of fauour to theſame *Dignus*, though he were called the ſonne of *Craſſus*.

Cicero had been attourney to defend one Munati⁹, being arraigned of a certain crime & Munatius therby quit. Afterward when theſame Munatius ſued one Sabinus a frēd of Cicero, to the extremitee of the lawe, Cicero throughly enkendleed in wrathe, vpbraided to Munatius, what he had doen for him: why Munatius (ſaieth he) diddeſt thou thy ſelf eſcape iudgement (when it was) by thine owne meanes, or els by the helpe of me, that did caſte a greate miſſe ouer the benche, where the Iudges ſate?

54. How Cicero proued Munatius ingratitude.

55. Cicero could caſt a miſt ouer the ſeates of Iudgemente.

When he had openlie praiſed Marcus Craſſ⁹, in the place that was called Roſtra, the people highly well allowing his oracion: and afterward baited theſelf ſame man in theſame place with many poinaunt and nipping wordes of reprochе, what [q Craſſus] diddeſte not thou in maner euen the laſt daie praiſe me, and geue me high commendacion, in this ſame ſelf place? yes [q Cicero] I praiſed thee in deede, but it was onely for exerciſe, to aſſaie what I could do in a naughtie matter. ☞ For *Rhetoricians* are woont for exercise, to hādle matters inopinable, as for exāple, whē thei make an oracion in the praiſe of

56. Cicero praiſed Marcus Craſſus in an oracion. afterwarde he praiſed theſame again.

Rhetoricians are wōt for exercise to take feigned argumentes of matters inopinable, and ſuch are properly called Declamacions & not oracions.

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*Busyris, a kyng of Egipt for his horrible cruelte, detested of all nacions in y worlde. For there came hym counsaill that if he would auoide sterilitee and barrennesse he should kill vp as many straungers, as wer within his realme, which counsaill *Busyris* followed, and executed, beginning firste of all with the Sothsayer selfe.

56. When thesame Crassus in an Oracion, whiche he made had saied, that neuer any manne of the name of Crassus, had lined in Roome passe the age of.lx. yeres, and then repenting himself of that worde speaking said in this maner, what ailed me to speak soche a worde as this? Marcus Tullius in this wise sodainly aunswered: Marie thou knewest full well, y the Romaines would geue eare to that tale with all their hartes, and by soche a waie art thou come, to beare rewle in the commenweale. ¶ Signifiyng twoo thinges, that is to wete, bothe that y name of the *Crasses* was odious vnto the Romains, and also that this *Crassus* had been auaunced to honors not by vertue, but by fauour curryng. ¶ For, when he saied by soche a waie arte thou come. &c. he meaned, by speaking soche thinges as might be delectable and pleasaunt to the eares of the people.

None of al the *Crassis* lined in Rome past the age of.lx. yeres

Crassus could curry fauor ioyfully, as *Plutarchus* in his life maketh mencio and was a man of greate eloquence.

57. Crassus allegeyng it to bee one posicion or opinion of the Stoikes, that × a good man

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man is he that is riche. Naye (q̄ Cicero) see whether this be not rather their opinion, that a wyse man is lorde of all the worlde, or hath al thinges of the worlde in his possession. ☞ Couertly noting ỹ auarice of *Crassus* to whom nothing was enough. ☞ But al things semed to litle.

The excesse auarice of *Crassus*.

* It was the opinion of the *Stoikes*, that good men and vertuous men are ryche, & other that a

piente man is lorde of all thinges in the woorlde, because that o soche persones, are contented with that that thei haue, and if they haue goodes, they can and also doen bestowe it well, and applie it to goo vses: if they haue no substaunce, none they care for, but are content with their vertues and honeste qualitees, as the whiche doe persuade theimselfes, that he can not be poore, who hath the grace of God, and not couetous. And of this conclusion it is afore mencioned in the .xiii. *apophthegme* of *Diogenes*. But whereas the position or conclusion of *Stoikes* mened that no mā was riche (though he had millions of talēte excepte he were a good and a vertuous man withall. *Crassus* (because was couetous) did interprete and take it to his purpose, that no man was a good man except he wer riche, so that he would his richesse to a cloke of goodnesse, of vertue, and of perfect honestee. Therfore *Cicero* mocked him with an other opinion of the *Stoikes*, whiche was, that a sapiente man all thinges are possessed; whereby *Cicero* by an ironie horted *Crassus* to peruerte the sense therof to, as he had doen of the ther, and to persuade hym selfe, that if he could get all the worlde in his possession, he should be a sapient and a perfect good man. Where as the mynde of the *Stoikes* was clene contrarie. But *Crassus* was so couetous, that he would oftentimes auouche no man to be worthie the name of a riche man, except he were able with his yerely reuenues to kepe an armie, and to maintein an hoste of men. wherefore when he warred vpō the *Parthians*, and was by the same taken and slain in that warre, they cut of his head, and in despite melted gold into his mouth, saiyng these worde *Aurum sitisti, Aurum bibe*, golde hast thou thirsted, nowe drinke golde enough.

When Crassus was towarde a iourney into Syria, being more desirous to leaue Cicero his frende then his foe, when he should be gon, he saluted Cicero diligētly, and said that he would suppe at home with

58.

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him that night. Whom Cicero with a cheerefull and glad̄e countenaunce receiued and entreteined. Within a fewe dates after this, certain of his frendes wēt in hand with him, and made meanes vnto him for to be at one with Vatinius also. Why (q Cicero) is Vatinius disposed to haue a supper at my house to? ☞ Signifying that the same *Vatinius* did make meanes more to haue a supper then to haue his frendship.

59. Yet one cast more he hadde at Vatinius, who had a swelling in the throte (whiche is in latine called strumæ, & aduocate like that is called the kinges euill, if it be not the verye same) when the saied Vatinius made a plea for a client of his in a certain cause. Oh (q Tullius) we haue here an Oratour gayly pusfed vp. & In the latine it hath a verye good grace. For this worde *Tumidus*, soumeth in Englishe swollen, inflated or puffed vp. Whiche termes aswell the latine as the Englishe, by translation are referred not onely to swelling in some part of the body, but also in pride, braggyng, and vainglorie. ☞ As the Oratours *Asiatique* were called, *Tumidi*, swollen, or inflated, & because theire sorte and facion of making orations, was proude, solemne, pompeous, bolde, perte, and replenished with vaunting, bosting, crasing, braggynges and vainglorioustesse: As witnesseth *Plutarchus* in the life of *Antonius*. And thereunto did *Cicero* allude.

Cicero called *Vatinius* an Oratour gaylie puffed vp, because he had a swelling in his throte.

The pompous maner of the Asiatiques in making Orations.

60. Iulius Cæsar had earnestly purposed to distribute the landes of Campania emong his men of armes. This thing both many others

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others in the senate to be greuously, and especially one Lucius Gellius being a man euen with verey age almoste clene doted, saied and swore, that it should not so be, as long as he liued. Well [q Cicero] let vs tary so long hardily, for it requireth no lõg delaie. ☞ Signifying that *Gellius* was euen at the last cast, and in maner at deathes dooze.

What Cicero saied when Lucius Gellius an aged man spake of a thing that it should not be so long as he liued.

61. When a certain young felow to whose charge it had bẽn afore times laied, that he had killed his father with a spicecake infected with poyson: when this young felow being angred euen at the herte roote thretened in his furie ẏ he would haue a flyng at Cicero with woordes that should soune litle to his honestee, so hadde I rather thou shouldest (q Cicero) thẽ with spicecakes. ☞ Vnder that colourable woorde of double interpretaciõ obiecting vnto the felow the murdring of his father.

Howe Cicero checked a young felow there to rayle hym

62. One Publius Sextius had taken Cicero together with certain Aduocates mo to assiste him, and to help defend him in a cause of his. And when thesame Sextius woulde nedes declare his owne matter, and haue all the saiyng his owneselfe, and would not geue any of his aduocates place or leaue to speake a woorde, as sone as the matter was

Howe Cicero saied to *Publius Sextius* taking on him to make all his plea himselfe.

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clere and out of paraduentures that Sextus should bee quitte and discharged by the iudges. take the time ✠ Sextus (ꝙ Cicero) this date while thou maiest. For to morow thou shalt be a priuate man again. ☞ Geuing him halfe a checke for that he had taken vpō him in the matter to doe altogether himself alone at his owne pleasure. ☞ Where as the next daye folowing he should haue no publique office of a patrone or Oratour, nor be admitted to any suche vse, but bee as other men were, that had nothing to doe with pleading in courtes, as Cicero and the other publique oratours had.

63. *Howe Cicero mocked Marcus Appius.*

When Marcus Appius in the preamble of a certain oration or plea, said that he had been by a frende of his greately desired to vse and to shew all his diligence, eloquēce, and fidelitee in his clientes cause, at this worde, spake Cicero and said: and hast thou suche an herte of steele of thine owne, that of so many thinges whiche thy frend hath desired thee vnto, thou doest neuer an one at all? ☞ Wening that in his oration appered not so moche as any one poincte of diligence, of eloquence, or yet of trustinesse.

64. *Cicero gaue vn to Marcus Aquilius the name of Adrastus.*

Marcus Aquilius hauing twoo sonnes in lawe, that were housbandes to his two doughters, but both of theim banished and exiled, Cicero called Adrastus. ☞ Because that he alone kepte his standing vpke a manne, ☞ and saued himselfe vpright. Alluding to the pro-

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pre signification of the Greke vocable. ¶ For ἀδ-
ράστος signifieth infected or els, one from whom is
no skerting away, nor escaping of a shrewde turne. And
therof *Nemesis* (the Goddesse of taking vengeaunce on
soche as are proude and disdeignefull in time of their
prosperitee) is called in Greke ἀδράστεια, because
that no soche persone may escape her handes. Neuer-
theselesse (vnder the correction of *Erasmus*) I take that Ci-
cero alluded to *Adrastus* king of the *Argiues*, who had
two doughters, the one called *Deiphile*, & the other cal-
led *Argia*. *Deiphile* was married to *Tydeus* the sonne of
Oeneus king of *Aetolia* or *Calydonia*, whiche *Tydeus* bee-
ing a right valiaunt and an hardie man, when he had
vnawares slain his brother *Menalippus* at an hunting,
fledde from his countree, and came to *Adrastus*, & there
married thelated *Deiphile*, and there lived a banyshed
man, and neuer went again into his owne countrey as
shall appere. The other doughter *Argia*, was married
vnto *Polinices* the sonne of *Oedipus* king of *Thebes* and
of *Iocasta*, quene of thesame; of whom and of his bro-
ther *Eteocles*, (who would not according to his promisse
suffre *Polinices* to reigne in *Thebes* by course when his
first yere was expired,) it is vpon the. 1. apophthegme of
Diogenes in the first booke largely noted, and sufficient-
ly for the perfect declaration of this place and purpose
that *Polinices* lived and died a banished man. And so it
befell that *Tideus* was sent Ambassadour from *Polini-
ces* vnto *Eteocles*, that thesame should remembre his co-
uenaunt and promisse, and according to thesame should
surrendre vnto *Polinices* the kingdome of *Thebes* there
to reigne by course one full yeare as *Eteocles* had doen.
when *Eteocles* had made him a plain resolute answere
that he would not suffre *Polynices* to reigne ther. *Tideus*
sharpely rebuked him of breaking his feithful promis,
and spake many high and bolde wordes. Wherat *Ete-
ocles* taking great indignacio, priuely sent fiftie stoute
men of armes to lie secretly in a woode and lowdanly to
kill *Tideus* in his waye homewarde. These men mynd-
ding to execute and accomplishe the commaundemente
of their lorde, set vpon *Tideus* in thesame woode, & *Ti-
deus* slewe theim euery mother's sonne except one, wt, ō

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he sayed purposely and sent back to beare tidynges of that he ale vnto *Eteocles*. Then *Adrastus* and *Polinices*, made warre on the *Thebanes*. Where *Theseus* after many noble actes of chyualrie at last was slain by one *Menalippus*. *Hercules*, and yet ere the vexening his death he wounde, he slewe eyghtene *Menalippus*, & chopped of his heades and gnawed in pieces with his teeth. Thus for our purpose it appeareth that there was sonnes in lawe of *Adrastus* were both outlawes, and therefore did *Cicero* geue *Marcus Aquilius* the name of *Adrastus*.

65. In the time whyle Lucius Cotta was Censour, (who was taken for the greatest swielbolle of wyne in the worlde one of them,) where Cicero standing in election for the cõsulshyp happened to be very drie, and had drounke a draught of water enuironed and hidden from the Censours sight on euery side with frendes, he saied: ye doe well to feare lest I should haue the Censour my heaute lord, because I drinke water. Then *Cicero* made as though he beleued his frendes for this cause to stande thicke about him, that the Censour might not se him drinking water. For like beareth fauour to like, and vnlike hateth vnlike. So that the Censour being sore a greedie drinker of wyne, if he had seen *Tullius* drinking water, would haue suspected him to doe it in contumelie & reproche of him.

of the office of a Censour is a-gaine noted.

Lucius Cotta a greedie drinker of wine.

Cicero drounke water.

Like heareth fauour to like, and vnlike hateth vnlike.

66. Whe Marcus Caelius (who was thought to be pretended of father and mother not kne but bonde) had with a loude and a whole voice reade a lettre before the Senate, Cicero saied: Marualll ye nothing hereat my lordes.

What Cicero said of Caelius, who had a loud voice.

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lordes. For this is one of them that hath had a good loude brelle in his dayes.

¶ Signifiyng, that *Caelius* had been a common cryer, and that by long vse it had come vnto him to haue a shrille voice. And in deede bondmen that were to be sould, wer wont to bee made the beste of, by the oyes of the cryer.

Vnto one Mēmius reprochyng Cato the Vticensian, and saiyng that he would bee dronke euen whole nightes through, yea [q. Cicero] but thou speakest nothinge at all that all the daye time he would be plaiyng at dice. ¶ Manerly excusing *Cato*, who bestowed all the whole daye vpon the affaires of the commonweale, and would take an houre or two or three of the night to take some recreacion of mynde, and to refreshe his spirites. ¶ And in deede it is written of *Cato* that he would now & then be merie and make good chere. 67.

Wolue Cic... excused C... for making ... rie now & then ... in ỹ night ...

Cato would ... bulie in the ... time, and ... in the night.

Vnto Caius Cæsar earnestly defending the cause of Nicomedes his doughter in the senate hous, and rehersing the benefites & great pleasures of the king towardes him, Cicero saied: No more of this I beseche you, for it is not vnknowen what he gaue to you, and what ye gaue to him. ¶ The pith and grace of the saiyng dependeth of the double sense that might be taken of the worde *dare*. For in latine he is properly said, *dare*, to geue, that conferreth a benefite: and also a woman is saied in latine, *dare*, that is gentle and kinde of her flesh, wherof the Poete *Martialis* thus writeth to a wo- 68.

What Cicero saied to *Iulius Caesar*, deseruing the doughter of *Nicomedes* kyng of *Bithynia*.

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man, *vis dare, nec dare vis*, that is, ye will geue and ye will not geue. &c. *Caesar* had an euill name, that when he was in *Bithynia* in his youthe. What time he fled from Rome for feare of *Sylla*, whereof is mencioned in the firste *Apophthegme* of the fame *Iulius Caesar*, he was somewhat more at the commaundement of king *Nicomedes*, the ỹ lawes of chastitee do require.

69. Marcus Callidius accused Gallus, and Marcus Tullius defended Gallus. And whē the accuser affirmed that he would both by witnesses, by Gallus owne handie wrytinges, and also by examinacions confessed afore, make due proufe that there had bēn bennyme temptced and made readie in a cuppe for him by the partie arrained: but yet all the while, pronounced soche an hainous matter, with an vnearnest countenaunce, with a dedde voice, and with the residue of his iesture, nothing hote nor behemente, Marcus Tullius saied: O Marcus Callidius, if thou diddest not feine this gear wouldest thou handle thy plea so faintelie? Gatheryng, of his countenaunce and iesture, that his wordes came not from the harte.

How Cicero reacted the accusacion of Marcus Callidius against Gallus.

Faint handling of a plea, argueth the cause to be weake and untrue.

70. The same Cicero after this sort iested on Isauricus: I meruaill what the matter is, that thy father being alwaies one maner a man, hath left thee vnto vs so diuerse. I mery worde depending of ambiguousnesse of the vocable. For, *Varius*, in latine, and diuerse, in englishe is called one that is of a waueryng vnynde and

How Cicero iested vpon Isauricus who had been beaten with whippes of his father afore.

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and nothing substanciall, he is also called in latine *Varius*, in englishe diuerse, that is marked with ꝑtientes of stripes. And in deede it was cõmenly noysed that this *Isauricus* had been scourged afore of his father with whyppes. And thereof came thatsame, not the saiyng, but the deede of *Marcus Caelius*, whose chayre of estate when *Isauricus* beeyng Consull had broken, he set vp an other with whippes kerued in it, without any wordes threatenyng thesaied *Isauricus*, and also castyng in his teeth, that he hadde ones been scourged with whippes of his father.

Howe *Marcus Caelius* set *Isauricus* to throwing downe his chaire.

¶ *The saiynges of Demosthenes* the Oratour.

Plutarchus and other historiographers dooen write that *Demosthenes* had a poor woman to his mother and a woman vnknowen, his father kept a Cutlers shoppe and solde knyues, a good honest man and meetely welthy, as the whiche when he died left vnto his sonne honeste substaunce, but because *Demosthenes* was then but a litle childe, he and his patrimonie was committed to certain executours or feoffers who beguiled *Demosthenes* so ferre, that they neither regarded to sette him to schole, nor while he was at schoole to paie his schoolemaisters duetie. At last he became the most noble Oratour that euer was in Grece. And then tooke in hande to be a doer in the common weale, and speciall moued sette against *Philippus* with moste vehement oratiõs muettues, and woze out *Philippus* wele enough and after him *Alexander*. But *Antipater* sent certain of his garde to slea him. *Demosthenes* hearing thereof fled priuely into a litle Ile named *Calauria*, and there kept himselfe secrete. At last he was founde out. And when he sawe that there was no remedie but that he shoulde be had to *Antipater*, he desired that he might haue licence first to write an epistle to the *Atheniens*. And taking a penne in his hande he begonne his epistle thus: *Demosthenes* to the *Atheniens* greting and well to fare. And euen so brake of writing and receiued poyson whiche he had long time

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of a purpose, kepte vnder the stone of his Ring, and so poisoned him selfe out of hande. *Plutarchus* toucheth the like of *Demosthenes* and of *Cicero* bothe together, and compareth them twoo together as a verie good matche and well coupled. For (saieth he) when God at the firste beginning, formed *Demosthenes* and *Cicero*, bothe after one patterne, he semeth to haue purte and enspired into their natures and dispositions, many like qualitees, as for example, that bothe the one and the other was ambitious, bothe the one and the other a Citezen franke, bolde, & plain in telling his minde to the people, bothe of them to perilles, leopardes & warres not verie hardie men. There were in their fortunes also many chinges continume, aswell to the one as to the other. For I can not finde any other twoo orators, whiche being of semblеable lowe birthe, grewe to bee so greate men of authoritee and dignitee, and whiche durst auenture to withstande kinges and chiefe gouernours, and lost their doughters, wer banished their countrees, and returned, bette home againe with honour, ertsones bolded their citees, came into the handes of their enemies, and finallie, whiche were extimed together, with the libertee of their countree.

How *Demosthenes* answered *Pytheas* saiyng to his charge that his oracion smelled of the candle.

* This *Pytheas* was in the time of *Phocion* and *Demosthenes*, a man newly come vp in *Athenes* of late, and by election put in authoritee to haue doing and saiyng in the publique affaires of the citee

1. ONe Pythias obiected to Demosthenes, that his argumentes of Rhetorike smelled all of the candle: signifiyng, that he pronounced none oracion, but out of writyng, and made with greate studie, by Candle in the night time. Whiche saiyng Demosthenes in soche wise reuersed backe again, that he auouched himself and the other partie, not to be at equall charges for candle. Noting that the other was a continuall reuetter and gourmander by night, and bestowed more money on riotous banquettyng, then he on his behalf did on studie.

partly

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partly by giftes and rewardes, and partely by speaking faire vnto the people. And when he was once gotten vp, to beare some stroke in the cite, he would haue to doe in euery matter, and weared a wondrous busi se medler in al causes, in somoche that at common assembles, he would often times trouble all the whole compainie with his datile prattelings vntill *Phocion* at last said: will this keloe here neuer holde his peace, that came but yesterdaye in maner out of the shel, and one that hath bought the people of *Athenes* to be his owne?

Vnto others obiecting vnto him, vnmeasurable affectacion of eloquence, he thus aunswered, the study of eloquẽce to declare a manne that loueth the people, and can be contented to be seloe like with the people: and cõtrariwise to neglect the study of eloquence, to be the guise of soche persones, as sought to bee loordes ouer the people, as the whiche went aboute, not to perswade men by fine vtteraunce of a matter, but to compell them parforce.

2. How *Demosthenes* purged himself of the obiection of euermoche study of eloquence.

As often as Phocion should arise to saie his minde in any assemblee, Demosthenes would saie of the same Phocion to his frẽdes that sate nerte by hym: now ariseth vp the axe of al my reasons. For *Phocion* was wiefun telling his tale, but sharpe as an axe. And his custome was for the moste parte to be of a cõtrarie minde and opinion to *Demosthenes*.

3. *Phocion* the axe of *Demosthenes* his reasons.

Phocion and *Demosthenes* seldome times agreed.

The people of Athenes importunely required Demosthenes to take vpon hym the accusyng of a certaine persone. And when Demosthenes refused to doe it, the people begun

4. what *Demosthenes* saied when the *Athenians* earnestlie praied him to accuse a certain persone.

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begun to be vp in a roze against hym (as cõ
menly thei wil in soche a case) then Demo-
sthenes arisyng, spake in this maner: O ye
men of Athenes, ye haue of me a faithfull
coũsailoz & helper at al times of nede, whe-
ther ye will oz not, but a false accuser shall
ye neuer haue of me, wold ye neuer so fain.

§. Demosthenes had been one of the tenne
whõ the Atheniens had sente ambassadoz
vnto Philippus kyng of Macedonie. And af-
ter that Aeschines and Philocrates, (which
two Philippus had especially aboue the re-
sidue, familiarely embzaced and made of)
being come home again from the said am-
bassade, gaue the king moche high pzaise,
partly foz many other thinges, and especi-
ally foz these thzee folowyng, that he was
full of fauour & beautie, that he had a godly eloquent toung, and that he could dzink
lustily. Demosthenes made this cauillacõ
that he auouched in all those pzaises, to be
not so moche as one poynte comelie foz a
kyng. Foz the first, he said, belonged to wo-
men, the seconde to Sophistes and Rheto-
toricians, and the thirde to spounges.

Demosthenes one of the ten, whom the Athe-niens sente ambassadours to Philippus kyng of Macedonie.

Philippus king of Macedonie, was beautifull, elo-quent, & a good dzinker.

To dzink wel is a pzopertie mete for a spounge but not for a mãne.

* This ambassade was at the same time, when *Demochares* said to *Philippus*, y he might doe to the *Athenies* moche pleasure, if he would put his necke in an halter, & hang himselfe, whereof read the .31. *apophthegme* of the saied *Philippus*.

Demosthenes

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Demosthenes had written vpō his shilde, in letters of golde ἀγαθὴ τύχη, that is, Good fortune. Yet neuertheless, when it was come to hādie strokes, *Demosthenes euen at the first meting, cast his shilde and al awaie from him, and to go as fast as his legges might beare him. This poincte being cast in his nose, in the waie of mockage and reprorhe, that he had in battaill cast awaie his bucler, and taken him to his heeles, like a prette man, he auoided it with a little verse, cōmen in euery bodies mouth.

‡Ανὴρ ὁ φεύγων καὶ πάλιν μαχήσεται,
That same man, that renneth awaie,
Maie again fight, an other daie.

Iudgeyng that it is more for the benefite of ones countree to renne awaie in battaill, then to lese his life. For a ded man can fight no more, but who hath saued hymself aliue by rennyng awaie, maie in many battailles mo, dooe good seruice to his countree. At lest wise, if it be a point of good seruice, to renne awaie at all times, when the countree hath more nede of his helpe to sticke to it.

6.

ἀγαθὴ τύ
written abo
Demosthenes
bucler in le
ters of golde.

How Demosthenes auoided reprorhe of renning awaie in battaill.

Plutarchus
& Pithcas it w
which thus
ned Demosthe
for his manl
tēnyng awa

*This was a
the battaill
Cherronea (w
of is afore
ken in the
phthehme of Phi
lippus) in wh
battaill he sub
dued and con
quered al Gre

And of this battail Demosthenes was the chief procurer and setter on, so moche that he onelie persuaded the Thebanes and others thereunto, and was one of the chief ringleders and captaines himself, in so moche that the king of the Persians, wrote letters about to his nobles in al pla ces, that thei should aide Demosthenes with money enough on al sides, for the suppressing of Philippus. The battaill was kepte in Chreronea (the countree of Plutarchus) at Thermodon. (Whiche Thermodon) as the report goeth saieth Plutarchus) should bee a little prette flood tenning into the riuer of Cephisus. But the same Plutarchus saith, that he knoweth no such flood there aboute of that name, nor yet in any place of all Cherronea.

Neuertheles

teuerth elesse he beleueth that the cloud *Haemon* (which renneth along
Heraclium, where the Grekes at that time, pitched their cãpe against
hilippes) was at the firste in olde time called *Thermodon*, and from that
ttaill forthward, thesame to haue taken the appelacion of *Haemon*,
cause it was then filled vp with dedde corpses, and with bloud. For
μα, is Greke for bloud. But this was forthe a fore battaill, that *Phi-*
pus leaued *Demosthenes* all daies of his life after, for that thesame had
erswaded the Grekes to battaill.

= Ανὴρ ὁ φεύγων καὶ πάλιν μαχήσεται, (that is: A manne that
eeth will renewe battaill a gain) is a prouerbiall verse (as *Erasmus* in his
hiliades admoniseth) by whiche we are warned not by and by, to bee
ought in despaire, if some thing haue not well come to our passe. For
hough a man bee now ouercomed, he maie at an other time haue better
ap. Wherof *Homere* calleth it ἑτεραλκέα νίκην, that is now strög
n the one side, and now on the other. And *Alexander* (*Paris* the soonne of
riam, king of Troie) thus speaketh in *Homere*. νίκην δ' ἑταμείβεται
ἔν θ' ἅρας. that is: Victorie chaungeth from parte to parte. And thesame
Alexander in an other place again saieth:

Menelaus nowe through Pallas hath wonne,
And so shall I at an other season.

So *Dauus* in *Terence*:

Hac non succesit, alia aggrediendum est via.
That is.
This waie it will ne frame ne faie,
Therefore must we proue an other waie.

So meaned *Demosthenes*, that
though he had had misehappe at that season, yet an other more propice
time should come, when his chaunce should be to doe his countree better
seruice. ¶. And this was a meetely honeste excuse.

How Demosthenes escaped, being deliuered into the hands of Alexander.

7. When Alexander on this condicion offred peace vnto the Atheniens, if thesame would yelde vp into his hãdes eight of the citezens, emong whom Demosthenes to be one: Demosthenes told vnto them, the tale of the Woulf, who vpon this condicion offred peace vnto ỹ shepe, if thesame would yeld & deliuer him their dogges, that kepte him frõ the folde. ¶ Under the name of the

Woulf

Wouldbetokenyng *Alexander*, by the dogges meanyng those persones, who at that ỹresente season had the cure and charge of all the publique affaires, and by the sheps signifyng the communaltee of the *Atheniens*. He added moreouer an other example. As the mercatemen (saieth he) do bring out a little modicum of wheate or other corne, in a Treen dishe for a sample or shewe, desiryng by the same to selle whole greate heapes: so ye, if ye betraie & deliuer vp the .8. Citezens, whiche are demaunded of you, ye betraie and deliuer the whole vniuersall people euery mothers childe.

Who betrãieth the gouernors and rulers, betraieth ỹ whole people & cõmunaltee.

When Demosthenes being condemned of the Areopagites, had escaped out of prison, and was rẽning* awaie, and had met in the tẽth not ferre from the citee, certain persones of the cõtrarie part, that wer not his frẽdes: firste he would fain haue hidden himself. But whẽ the parties speakyng to him, and calling him Demosthenes by his name, bid him to be of good comforte, and also offred hym money to helpe hym on his waie, he gaue an heauie sigh, euen frõ the botome of his harte, saiyng: how can I possible forsake this Citee, in whiche I haue soche enemies, as I shall not finde frendes of the like sorte, in an other countree?

.8.

Of *Areopagus* the *Areopagites* is afore not.

The naturall loue and desire of eche man toward his natiue countree.

*The cause of the banishment of *Demosthenes*, was this. There was one *Harpalus* (of whom it is afore mencioned) who partely of remorse and conscience, of euill han-

dleyng

leyng himselfe in matters committed vnto his fidelitee, and partly for
hat he sawe *Alexander* begin to weaxe verie rigourous and sore to his
endes, fled out of *Asia* and came to *Athenes*. And when he had with cer
in shippes and greate substaunce of money, submitted himselfe to the
leasure and will of the people of *Athenes*, the other Oratours counsail-
d the people to receiue and proiecte him, but *Demosthenes* at the first be
inning, gaue them counsaill in no wise to receiue him, but to bee well
ware, lest thei should by reason of him, areise battaill of an vniuste and
nreasonable cause. Within fewe daies after, when *Harpalus* (who by
he had a good inslight in soche matters) espying and marking *Demosthe*
es to haue an earnest eye, and a greate fansie vnto a goodly cup of gold
hat was of excellent werkmanship, caused the same to be weighed. *Des*
nosthenes moche wondred at the weight of the cuppe, & demaūded what
he cup pe drawed (meaning of weight in the balaunce) Iwis sr *Harpa*
es (smiling vpon him) it shall drawe you 20. talentes, and the next night
olowinge sent vnto *Demosthenes* the saied cuppe of golde secretlie, & 20.
alentes withall, whiche *Demosthenes* receiued. And when *Harpalus* his
ause within a daie or twoo after, was had againe in communication,
Demosthenes came to the assemblee of the people, with his necke all stuf-
ed, lapped, and wrapped in wolle, furres, and cloutes. He was bidden
o saie his minde, he refused to speake, allegeing that he had a bone in
is throte, & could not speake. But the people perceiued the matter well
nough, that he had been corrupted with money by *Harpalus*. And with-
ut any more businesse, first and formeste thei expulsed *Harpalus*, & bid
im voide. And that doen, forasmoche as thei stoode in feare and drede,
lest the money whiche the oratours had receiued, should be required of
them by *Alexander*, thei serched the oratours houses, for al soche money
and iewelles. Then *Demosthenes* being manifestly foūd culpable, would
haue pourged himselfe, but the people would in no wise heare him speak
No? (saied one) will ye not geue eare vnto him, that hath soche a good-
ly golden cuppe? Well, the people cried out vpon him. *Demosthenes* put
the matter vp to the iudgement and sentence of the *Areopagites*, by whō
he was condemned in a fine of .l. talentes, and commaunded to warde,
vntill the fine shoulde be satisfied & paied. *Demosthenes* partly by reason
of that extreme iudgemente, for that he was feble and weake of bodie,
nor able to endure the emprisonment, broke awaie priuely, and fledde
into *Arcadia*, whiche is a region of *Achaia*.

What *Demosthenes* saied to *Pallas*, at his departing out of *Athenes*.

9. It is reported that Demosthenes in his departing from the citee, looked backe vnto the toure of Pallas, and his handes lifted vp vnto heauen, saied: O Pallas ladie of ci-

tees,

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tres, why I tell thee the delite in thee the moste vnluckefull beastes of the woode, the Oulette, the Dragon, and the people.

The Oulette dedicated vnto Pallas.

The Oulette, be quiet, where she is of all birdes ỹ moste vnluckfull, yet is she dedicated vnto *Pallas*, like as the same *Pallas* hath a Dragō also, whiche she beareth about with her, for her cognisaunce. And as for the people is a monstrous beast of many heddes, accustomed with the moste naughtie vnkindenesse possible, towarde suche persones, as hath doen thē benefite, as they did *Socrates*, *Phocion*, *Scipio* and right many others mo.

The people a beast of many heddes.

Thingratetu of the people towarde the benefactours.

ple of *Athens*, towardes *Socrates* & *Phocion*, it is afore declared. As touching *Scipio*, there were fower of the name of Rome, one after an other noble men, as wise counsaillours, and as valiaunte captaines, as ever were in Rome, and whiche did a moche benefite to the commenweale, as eyther any manne may write, and yet euery one of them, founde at the handes of the people of Rome, incomparable ingratitude. The first of them wonne *Carthage*, and made it tributarie vnto Rome, when it had afflicted Rome with long warres, that it was moche more nigh to subdue Rome, then to be subdued vnto Rome. This *Scipio* triumphed on *Carthage*, and had gotten hit the surname of *Africke* (because he subdued *Carthage*, and thereby *Africke*.) And yet was he at laste exiled, and died out of his countree a banished man. *Scipio* the third named the *Asiatike*) because he subdued king *Antiochus* vnto Rome, and vnto him al *Asia*, of whom he also triumphed) was afterward falsly accused of robbing the treasurie of Rome, and moste wrongfully commanded to prison. *Scipio Africane* the second (to whom that surname was gyuen, because he beate doune and destroied bothe the citee of *Numantia*, & also the cite of *Carthage*, being with al their power and puissaūce, bent and set against the citee of Rome) was wickedly slain in his bedde in the night, & yet through the citee of Rome, could not one be found, that would seke such an horrible murder avēged or punished. And this *Scipio* it is, ỹ *Erasm⁹* here speaketh of. *Scipio* surnamed *Nasica* (who saued the commēweale from the violent oppression of *Tiberius Gracchus* the Tribune) was in his latter dayes, sente as halfe a banished man in *Pergamo*, & there spent the residue of his life.

Of the ingratitudes of the

The affaires of a cōmenweale are

Vnto the yong men with whom he vsed familiaritee, he would ofte times saie, that

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ggeccons to
dle withall
ed Demosthe-
s.

knowing as he now did, how moche enuie
feare, false surmuised querelyng, and how
moche perill, a man coming to the affaires
of the commen weale hath to loke for, if the
one of twoo wer to be chosen, he would ra-
ther go to his death, then vp into a pulpite
to make an oracion, or els vp to the benche
to sitte vpon matters of iudgemente.

II. Contencion be-
wene Pytheas
& Demosthenes

At what tyme he liued in Arcadia a ba-
nished mã, and Pytheas in the fauour and
behalf of the Macedonians, had said in this
maner, as we deme that hous to haue sum
ciuill maladie within it, into the whiche is
carried milke for to bee solde, so maie wee
thinke that citee to be corrupted with some
ciuill disease, vnto the whiche is sente any
ambassade of the Atheniens: Demosthenes
thus turned that clause clene arsee verse.
As milke (saieth he) is brought into houses
for to restore sicke folkes to their healthe a-
gain, so are the Atheniens alwaies readie,
for the safegarde and preseruacion of other
foren citees. As sone as the commenaltee
of the Atheniẽs had knowlege of this, thei
foorthwithall sent for hym, to come home
again from exile. ☞ after this saiyng, the com-
menaltie of *Athenes*, whiche had afore condemned him
were sodainly striken againe in loue with hym, and

How Demosthe-
nes was resto-
red from ba-
nishmente.

sent

sayd that he was an honest man again, & loued the citie & mightily gaue good mooued. Wherupon *Damon Pæanienus* the nephewe of *Demosthenes*, made motion vnto the people, that *Demosthenes* might be restored to his former state, & might come home to the citie again. The people made a decree vpon it, and vnto *Aegina* was sent a galy for him to fet and bring hym home again with honor. And when he was approched nere to *Athenes*, al the magistrates of the citee, all the ministers and presidentes of the temples hall and whole, and the other citezēs by whole flockes went to meete him, and receiued him (as ye would saie) with generall processiō, and with all triumphe, honour, and solemnitee. Yea, and the fine of .50. talentes, whiche he had afore been condemned in (because that it might not by iustice or lawe relcalle or forgeue it) they ordeined by a puplique decree to conuerte vnto the altare of *Minerua*, & to be deducted of the money whiche was to bee leuied for the behouf of the same altare. For the *Athenians* had a vse & custome at a certain feast (which the they called the feast of *Iupiter* the sauioure) to make a common bore for the repairing, decking, and furnishing of the altare of *Minerua*, and for the doing of this, they appointed a gathering of fiftie talentes in the name of *Minerua*, to be conuerted and applied to the satisfying and paying of *Demosthenes* his fine, for in somuche as lumme he was condemned, as afore is saied.

When a shippe was sent him returning home againe from exile, and many of the magistrates or publique officers, and citezens had come forth of the citee to meete him, Demosthenes lifting vp his handes to heauen, saied, that a more honourable returning hadde chaunced vnto him then vnto Alcibiades, for that * Alcibiades had come home again, the citezens constreyned parforce to fende for him, and he on his partie, the citezens through peaceable and

12. *Demosthenes* g
ued in com
ring his retu
ning and exil
with the retu
ning of *Alci*=
biades.

* *Alcibiades* ha
ying absente o
warrelare wa
accused by on
Thessalus; that
he had a certain
knethzeed vnder
bled to reuolte

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ed gather to- gentle perſwaſion condeſcending and a
ether at his
us, and there greing thereunto.
aſſemble like players on a ſtaige, to counterfaiete the facres of Ceres
he goddeſſe of corne) and to repreſent the miſteries of the ſame facres
hiche wer wont to be celebrated and kept of the *Atheniens* with great
uerence and deuotion. He added moreouer that *Alcibiades* and his ad-
crentes diuided the executing of all the offices appertetning to thoſe
eremonies, and that one *Polytion* was the candleſtick bearer or torche
earer, and one *Theodorus* to be the chaunter, or Clerke, and *Alcibiades*
eing the executour and chief preſident of all the facres to reade a lec-
ure vnto all his compaigne of all the ſaid miſteries. &c. *Alcibiades* was
ently required to come home to *Athenes* for to make his aunſwer and
eclaration in the premiſſes, he drewe backe & would not come to *Athe-*
es, and to one demaunding whether he miſtruſted his own natiue coū-
ee & cite, he aunſwered that he truſted his countree weray well; but as
or the hafarding of his hedde and life he thought not beſt to put in the
andes of his weray mother neither, leſt ſhe might chaunce to bringe &
alt in a blacke ſtone in ſtede of a white vpō this he ſtedde, and would
ot come to *Athenes*. Wherupon he was condemned being abſent. and
all his goodes forfaicted, and to the ende that no potnte of ignomie
ſhould lacke, all the miniſters of all the temples were bidden to accurſe
Alcibiades as an impious perſone and a wicked miſcreant. They alſo
by a decree condemned him to death as a traitour. Whereof when re-
lacion was made vnto *Alcibiades*, he anſwered that the *Atheniens* ſhould
finde him to be aliue Then went he to their enemies, and did the *Athe-*
niens muche ſcathe, till at laſt they were glad and faine to deſire & praie
him to come home and helpe them. Then partly tremorle of conſcience
and partely the naturall deſire of his countree to puſhed him, that euen
at the very plounge when the *Lacedemonians* ſhould vtterly forcuer haue
confounded the *Atheniens* in battail on the ſea, *Alcibiades* ſodainly with
out the knowledge of either partie came with certain ſhippes vpon the
Lacedemonians behinde at their backes, & turned the victorie to the *Athe-*
niens, and ſo came home highly welcomed, although they had by neceſ-
ſitee been forced to ſeeke vpon him.

13. After that Demoſthenes for feare of An
Reade the an- tipater had fledde into the Iſle of Calauria,
notacion of the
viii. apophteg. and kept himſelfe in the temple of Neptu-
This temple nus, and Archias, of a plaier of tragidies
was a ſute
place of refuge now growen and come vp to bee a manne
or ſanctuary. of power

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[illegible] assayed and laboured [illegible] to persuade Demosthenes that he same should [illegible] himselfe in the grace of Antipater, by labour not onely to [illegible] no maner harme at all, but also to be honoured [illegible] with [illegible] high and bountifull rewardes: he said in this maner: O Archias thou neuer diddest like me in thy life on the stage being a player, nor shalt perswade me to thy purpose nowe at this present being an Orator. But when Archias perceiuing throughly out of patience, threatened to pulle hym parforce out of the Temple, yea marie (q. Demosthenes) nowe at last thou hast plainly opened the oracles of Macedonie. For vntill the speaking of this worde, thou diddest but countrefaite and make a feigned countenaunce, according vnto the guise and fashion of enterlude players.

[illegible] that Archias had commanded Archias to bring Demosthenes by faire meanes or foule. Demosthenes answered to the purpose of an oracle, meaning that Antipater tooke vpon him in maner no lesse the [illegible]

Demosthenes is reported to haue sacrificed on a time to the gods of Corinthe, the rather allured with the fame of Lais [illegible] there of great name, to thinke that he also among the rest might haue his pleasure of the pleasant [illegible] the which spake

Archias [illegible] player of [illegible] tides, and [illegible] restowed a gr[illegible] man of po[illegible] with Antipate[illegible]

What an o[illegible] at is ceade [illegible] the v. day [illegible] of Alexander [illegible] * The oracle [illegible] of Macedonie, [illegible] Demosthenes [illegible] led the pleasu[illegible] of Antipater k[illegible] of Macedonie, [illegible] bring Demosthen[illegible] the propre signifieat[illegible] maner no lesse the[illegible]

Of Corinthus [illegible] afore noted i[illegible] the 33. apoph. of Diogenes.

Demosthenes [illegible] led to Corinthe [illegible] to haue his pl[illegible] asure of Lais.

of. But when she by couenaunt required for one night tenne thousande drachmes, Demosthenes feared with the greatnesse of the price chaunged his mynde, saying: οὐ μετανοήσω τοσούτου μεταγόρασας. that is: I will not bie repentaunce so dere.

☞ Signifying, that vnto vnhonest pleasure repentaunce is a prest companignion to come after. ☞ vnto whome one propertie more it hath, that the pleasure is small, & is gone in a moment, the repentaunce great, and still enduring as long as life continueth.

15. The saying of Pytheas is commen and muche spoken of, that the orations of Demosthenes smelled all of the cãdle, for that the same did in the night season wryte and recorde suche thinges as he had to saye to the people in the daye time. So when another fellow, which had an euil name abrode for the suspicion of pieking and brybinge, beray malapertly inueighed against the same thing: I knowe it ful wel (q Demosthenes) that we doe werke thre muche sorowe, in that we light cãdles in the night. ☞ For prime stealers loue the darke.

16. One Demades crying, oh, Demosthenes wil take vpon him to correcte me, the sow will

will teache * Minerua, thesame Demosthenes saied yea, but this Minerua (q he) was taken the last yeare in aduoutrie. So he laied vnto the charge of *Demades* aduoutrie, wher as the Poetes do make *Minerua* to be a perpetual virgin.

* A swine s
teache *Minerv*
was a prouerb
against soche,

as either being themselues of no knowlege ne wisdome at all will cal
vpon theim, to teache persones that are excellently skilled and passin
experte, for whiche we saie in Englishe, to teache our dame to spinne, o
elis that will take vpon theim to be Doctours in those thinges in whic
themselues haue no skill at all, for whiche we saie in Englishe, to co
Magnificat before he haue learned *Te deũ*. For *Minerua* was thoug
the patronesse of all witte and of all ingenious artes (as is aforesaied
and the swyne by the tradicion and writing of all the naturall Philo
sophiers is declared to be of all beastes the moste beastly, and lest ap
to learne any thing.

Thesame Demosthenes withstode the Athenies impoztunely destryng him to shewe his aduise, and said: Οὐ συσσίταγμαι. That is, I am none of those whiche are bought vnder cozam. Signifying, that he was not as a bonde seruaunt made to the beck of the people, but at his owne will and pleasure at all times to doe whatsoeuer he had iudged expedient to be doen. 17.

Demosthenes woulde not be at the becke o the people.

A certain bonde maiden had receiued of two men of her acquaintaunce a certaine summe of money to keepe for theim, with this condicion and agreement, that she should redeliuer thesame sum vnto theim both together. The one of these two parties within a shorte space after, comynge clad in a mourning garment, and going 18.

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as though he had no loue of his life, feigning that his partener was dead, beguiled the woman, and gotte the money out of her fingers. This doen, anon came the lecond partie vnlooked for, and begonne to require that had been leafte in her custody. And where the woman being in a peck of troubles, was halfe in minde and purpole to hang herlelf, Demoſthenes was ſo good vnto her to become her aduocate. Who, aſ ſoone as he came to make his plea in her behalfe, went roundely to the demaunder of the money after this ſoyte: This woman (ſaieth he) is readie well and truely to diſcharge herſelf of the money, which ſhe was put in truſte withal to keepe, but onleſs thou bring thy partener to, ſhe may not doe it, becauſe that by thine owne confeſſion and wordes, this was a plaine compoſition made betweene you, that the money ſhould in no wiſe be deliuered to the one of you without the other. ❧ By this ſutle ingen he ſaued the poore ſelly woman, and clerely defeated the conſpiracie of these two villaines, who had driue a drift to receiue double payment of one ſumme.

19. ❧ To a certain perſone demaunding what was the principall poincte in eloquence, he made anſwere, hypocriſis, that is, action or

tion or pronunciatio. To the same persone
eftsones asking, what was the nert point
and what the thirde, he still made none o-
ther aunswer but, action, action. ¶ Refer-
ring so moche to pronunciation, that he thought
altogether to consiste in the same. And in deede
action or pronunciatio comprehendeth many things
now then ons, that is to weete, the tempering and
qualifying of y voice, the earnest yoke of the visa-
ge, the porte of the countenaunce, and the gesturing
or conueyaunce of all the whole body.

When the fingers of the Athenens ti- 20.
ched to aide and succour Harpalus, & were
nowe addrest up towardes warre against
Alexander, sodainly was seen Philoxenus
arrived in the countrees of Attica, whome
Alexander had made his high amirall. At
this sodain arriuall of the said Philoxenus
whe the people being with feare astonied
were sodainly whished & weaued vnto me:
what would these men doe (q Demosthe-
nes) if they should see the sunne which haue
not the power to looke against a candle.
¶ After soche sorte did he vpbraid to the people
their rashe and vnaduised stiering of coles, and
arisinges to warre. ¶ By the Sunne he meaneth
Alexander, in comparison of whom, this *Philoxenus* was
scacely to be esteemed a candle.

Certain persones esteming and saiyng 21.
that Demades had nowe geuen ouer to be
soche an haine, as he had been in time past:

yea

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was
etcous of
ouey.

22.

ffing one
other, who
conqueth
eth the vic-
orie.

Not all that is
greate is well,
but all that is
well is greate.

One dish alone
to feede one, is
more hollome
for the bodie,
then variete of
dishes.

wer marie (q Demosthenes,) for nolwe ye
se him ful paunched as Lions are. For
Demades was coueto⁹ and gredie of money. And
in deede the Lions are more gentle when their
bodies are well filled.

When he was by a certain persone re-
uiled with moch naughtie language: I am
nolw matched (q he) to buckle in a strife, in
whiche who so hath in fine the ouerhande,
getteth the purse, and who so ouercometh
leseth the victorie.

The same Demosthenes, when he heard
a certain orator speaking out of measure
loude and high and altogether in pilates
voice, saied: Not all that is great, is well;
but all that is well is great. This saying
is ascribed to other also. And some folke there
been, that esteme feastes whiche are drawen of a
longe while till date, and are furnished with son-
drie dishes, as courses of the moste, to be rolall de-
intie geare, &c. whereas by the plain determinacion of
all naturall philosophiers and of all good physicians
in one thyng alone good meate alone to feede on, is more
naturall and more hollome for the bodie, than the hete-
rie of many costlie dishes at one repaste.

¶ The ende of the se-
conde booke.

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